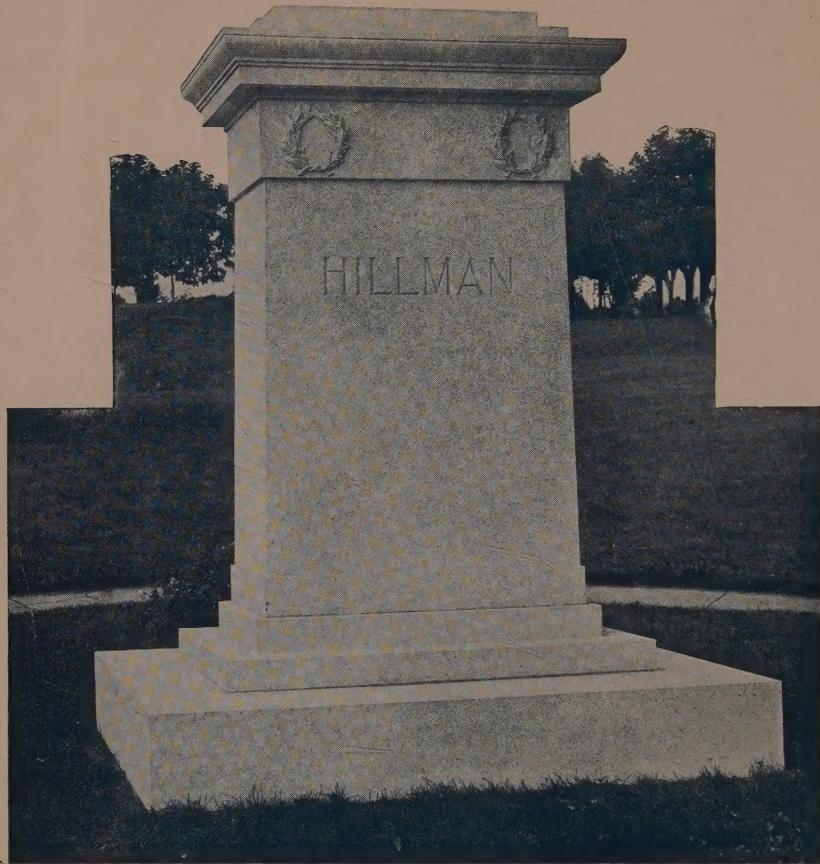


THE SPIRIT OF MISSIONS

JULY 1913

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THE SPIRIT OF MISSIONS is to be placed in the reading rooms of several trans-Atlantic liners sailing from New York and Boston. Church people who may be travelling across the Atlantic will be welcomed by an old friend when they enter the ship's library. Binding covers are to be supplied to the steamship companies so that the magazines may always present a good appearance. The Connecticut Branch of the Woman's Auxiliary has generously paid for twenty-five copies for this purpose. Possibly other branches would like to follow this good lead. Address the Business Manager.

THE RETURN OF AN OLD FRIEND

FROM September, 1910, to September, 1912, a missionary lesson for Sunday schools, prepared by the Rev. W. E. Gardner, was published in each issue of THE SPIRIT OF MISSIONS. When the *Missionary Magazine of the Young Churchman* was established this department was discontinued. In response to a widespread demand we shall begin in October, 1913, a new series of these missionary lessons, adaptable for senior work. Mr. Gardner will again be the editor. The general topic will be our work in China, to accord with the study course put out by the Board of Missions for 1913-14. The present department of junior lessons will be continued in the *Missionary Magazine*, with improvement suggested by the experience of the past year.

Every Sunday school teacher in the Church should be a subscriber either to THE SPIRIT OF MISSIONS or the *Missionary Magazine*. A school equipped with both these will have the material for teaching missions in all its grades. For special club rates write to the Business Manager, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y.

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Though not a missionary district the Panama Canal Zone has been placed under the care of the Bishop of Cuba.

II. ABROAD

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IMPORTANT NOTES

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IN order to give our subscribers efficient service it is requested that subscriptions be renewed as promptly as possible after expiration notices are received.

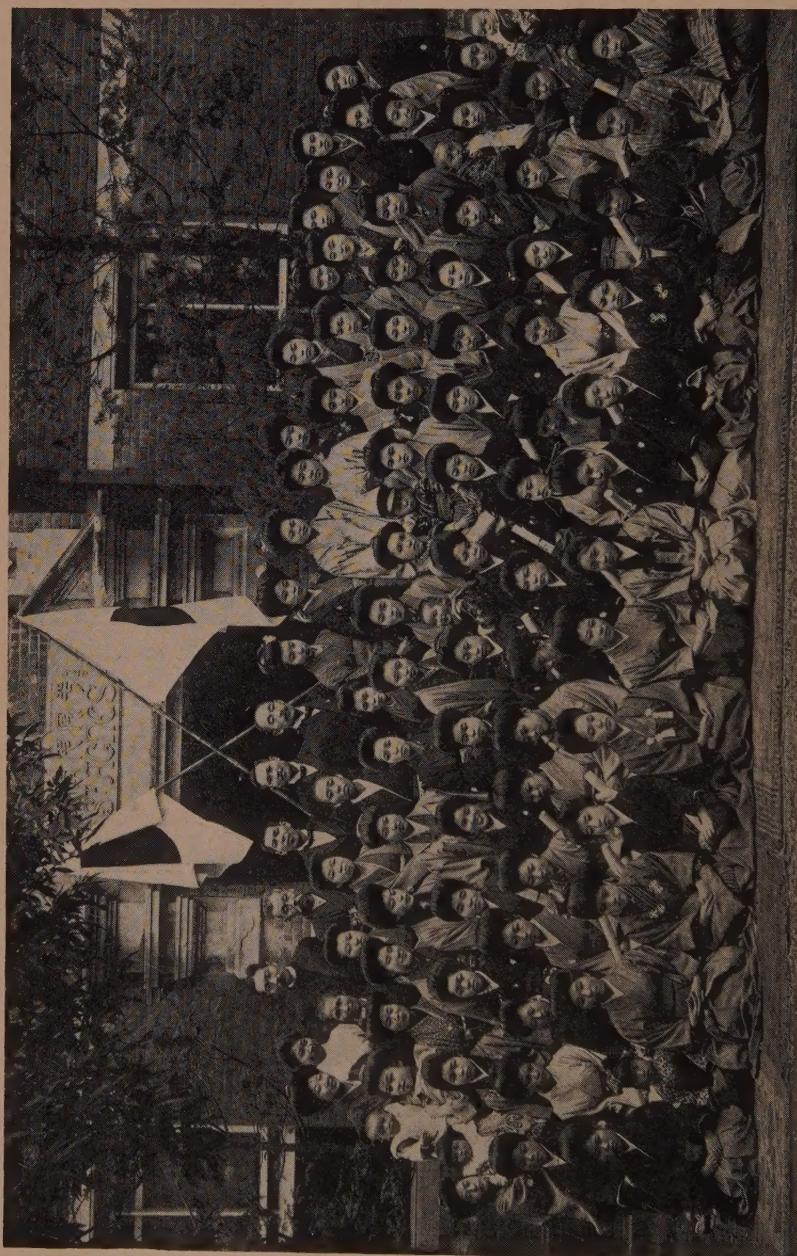
ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE. Subscriptions will be discontinued unless renewed. Upon the wrapper with each address is a note of the time when the subscription expires. Changes are made on the fifteenth of each month. For subscriptions received later changes appear the following month.

TO THE CLERGY

THE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....* If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.



ST. AGNES' SCHOOL, KYOTO, IS NOW REPRESENTED IN MANY PARTS OF JAPAN BY A FINE BODY OF GRADUATES
(See page 485)

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXVIII

July, 1913

No. 7

THE PROGRESS OF THE KINGDOM

NORTH AMERICA'S loftiest mountain peak is now crowned by the Cross. Press despatches from Fairbanks, Alaska, announce **The Cross on the Top of the Continent** and three companions reached the summit of Mt. McKinley, or Mt. Denali, as it is known by the Indians. Here, on the highest point in North America, they said the *Te Deum* and erected a large cross. These acts of praise and devotion indicate the spirit in which the feat was attempted and accomplished. The underlying motive was no mere desire to establish a record, as the party has now done, of climbing higher above the perpetual snow line than any other men in the world. It was a desire to bring within the range of human knowledge one more of the world's unknown spots and to mark it, in all its majestic isolation, with the sign of the world's redemption. It was an "adventure for God" different in some respects from that which for nine years has sent Archdeacon Stuck nearly 15,000 miles along the snow trails of the great Northland in order that he might carry the message of his Master's life and love to neglected Indians and lonely white men. But after all the

spirit was much the same, for men may build cathedrals or search the heavens for new stars or redeem slums or climb mountains for the glory of God, just as truly as they may preach sermons for His glory. One cannot help feeling gratified that a Churchman and a missionary should have succeeded in a feat that has hitherto baffled scientists and explorers.

ONCE again Americans have given to the world an evidence of ability to triumph over disaster. Chicago, Louisville, Baltimore, San Francisco, are examples of what Americans can do. The West Spirit in the West

They are more than material achievements. They are typical of a spirit that will not quail before the most adverse conditions. It is just that spirit that makes one confident that the people of this land are destined to do great things in the upbuilding of the Kingdom of God throughout the world. In this determined spirit the people of Omaha and the Middle West have set themselves to repair the damage done by the storms of last March. Out of the wreck and ruin of cities and homes new and better communities are being built.

The First Stage Great calamities always help to shock the world into a clearer conception of human brotherhood. So far as our own country is concerned this was manifestly one of the results following the recent storms. The immediate response from all parts of the country to the appeal of the Red Cross Society helped to prevent what otherwise would have been a prolonged period of suffering. As good citizens, naturally, every one who could sent help. Then came the emergency funds, established by *The Churchman* and *The Living Church* for the purpose of aiding the people of our own Christian household, to provide immediate necessities of life and re-establish homes and churches. The response to this call has not been nearly so general and adequate as was the response to the nation's call for immediate physical relief. So far about \$10,500 has been given through these channels. An equal amount has been sent direct to bishops and local clergy. But the damage to Church property alone will approximate \$70,000. Help on this account is still needed. Doubtless congregations and individuals will continue to send their gifts to meet this need.

An Instance of What Needs to Be Done The parish in Peru, Ind., is an instance of the continued need of help. Bishop

White says that the people are embarrassed and discouraged. "They have made a gallant fight for the past two years to secure a new and suitable church. They had secured subscriptions sufficient to erect their edifice without debt. Their contracts are all let and now their building is a little above the main floor. While nothing has been seriously damaged, their ability to pay their subscriptions has been in large part wiped out. Failure to finish the church will seriously jeopardize the existence of the parish. The church was to cost \$16,000. Fully \$5,000 of this must now come from outside of Peru."

The Clergy Must Have a Living The third necessary stage of relief must now be faced.

Twelve or fifteen parishes, whose people have hitherto provided the entire support for their own clergy, are for the time being unable to give adequately for this purpose. Parishioners have seen their homes swept away, their business has been interrupted for months, if not entirely ruined, and,



THE FLOOD PUT AN END TO WORK UPON TRINITY CHURCH, PERU, IND.

in many instances, their accumulated resources have vanished. The Board of Missions has been in correspondence with the bishops of the stricken sections. Fully \$10,000 will be necessary to help supplement such salaries as the most severely damaged parishes will be able to give their clergy. Surely the Church will not withhold at this time the practical expression of Christian brotherhood that will enable faithful clergy to continue their work in and on behalf of communities that have suffered so sadly. Gifts for clergy support may be sent to the President of the Board of Missions.

ON June 1 the Treasurer was able to report that the offerings from all sources to enable the Board to meet its obligations were

The Treasury \$14,800 larger than
Outlook on June 1, 1912.

There is a gain in

practically every item. The offerings from parishes show an increase of \$4,850, or about one per cent. Offerings from individuals are just \$580 larger than they were a year ago. The Sunday-schools have maintained their standards splendidly and have already sent to the Board \$167,383. This is \$133 more than was received in the entire last fiscal year. So once again the Sunday-schools have bettered their previous best.

While the Board of Missions is profoundly grateful for the excellent record made so far it is inevitable that July and August should be anxious months for its members. The income, though larger than a year ago, has not increased as rapidly as the obligations which the Board has been compelled to assume. All through the year the Board has been endeavoring to keep its appropriations down to the lowest possible mark in order that, with an increasing income, it might be able to report to the General Convention that the appropriations for the fiscal year ending August 31 had been fully met. Unless there is a speedy and large increase in

offerings during the next two months this result cannot be attained.

In July and August the parochial machinery has slowed down. Congregations are scattered; corporate offerings are impossible, save here and there in places where summer visitors gather. This, then, is pre-eminently the time for individuals to rally behind the Board and add to gifts, already made through parochial offerings, such individual gifts as will, in a measure at least, express the love of the donors for their Lord and their concern about the welfare of His work.

HIGH upon the roll of lovers of mankind will stand the names of the Englishmen who organized the Congo Reform Association nearly ten years ago. They brought startling charges against King

Leopold of Belgium for his campaign of cruelty in connection with the gathering of crude rubber by the natives of the Congo basin. They focused the attention of the civilized world upon an intolerable situation and brought to bear upon it all the forces of righteous public indignation. The five objects of the association were: 1. The abolition of atrocities; 2. The abolition of the main features upon which the slave system reposed; 3. The separation of the administrative from the commercial element; 4. Direct taxation in place of irregular demands for rubber; 5. Freedom of trade.

These have now been secured and last month the association disbanded. Its work affords an inspiring example of a great international duty worthily done. For twenty-five years the Congo country was the scene of some of the most ruthless savagery ever practiced by white men upon a dependent people—and all for rubber, "Red Rubber," as Mr. Edmund Morel, the secretary and one of the leading spirits of the association, called it in his startling and gruesome book bearing that title. It is said on

good authority that during the Leopoldian régime the Congo population was reduced from 20,000,000 to 8,000,000.

PROFESSOR TREAT is surely right in saying that "the Chinese leaders are face to face with the greatest task which has ever con-

The Need of the Orient fronted men in authority." He speaks not simply as a dis-

tant observer, but as a profound student of history, and after two visits to the Orient, where he had the opportunity of studying at first hand the trend of Chinese political and social movements. The successful solution of China's problems will require men with the knowledge and the spirit to grapple with the difficult political and economic questions. But even greater is China's need for men who realize that every social and political question is ultimately a moral question and that every moral question is ultimately a religious question.

China may easily take upon itself a veneer of western civilization. Only the men who realize as Professor Treat says, that "western civilization in its richest development is really Christian civilization," can lead China out into a worthy national destiny.

How Can the Need Be Supplied? Where are such men to be found? China's past educational system has not produced them. For

centuries the best brains of the nation toiled laboriously through long years of study and through somewhat grotesque, if searching, examinations to win political place and power. But Chinese officials, though highly educated, have been notoriously corrupt. This condition is the inevitable result of divorce between mental and moral training. The mere recasting of China's educational system into a western mould will not in itself produce the type of leadership the Orient needs. In Professor Treat's opinion it is

the Christian school and college that must supply China with rightly trained leaders. A surprising number has already been produced. Scores of young men, barely thirty, trained in mission schools with, occasionally some supplemental training in an American or English university, are holding important administrative posts in the Republican Government. They are bringing to bear upon the solution of China's task the knowledge of history and political economy acquired in Christian schools. But beyond that they have been infusing a new moral purpose into many of the channels of the national life.

The Wisdom of the Church's Pioneers Nothing could prove more conclusively than China's need today the far-sighted wisdom of pio-

neers like the first Bishop Boone and Bishop Schereschewsky, who were largely responsible for initiating the educational work of the American Church in China. The men who for the past twenty-five years have labored faithfully upon the staff of institutions like St. John's University and Boone University, and the men who have taught patiently in many a preparatory school may well look back upon their work with satisfaction as they are permitted to see the realization of some of their hopes.

The Challenge of Present Opportunity What finer chal-

lenge could there be to the educated Christian men of America than the present situation in China? It calls for the best of our young university graduates to reinforce the telling work of those already in the field. Here is an opportunity for life investment really worth while. It means training the men who within the next fifty years are to be the leaders of 350,000,000 people. But the challenge is not alone to those who can work in China in person. Every Churchman who appreciates the

importance of Christian education, every Churchman who realizes that the security of his home and to a large extent the possibility of his business rest upon a Christian foundation must, if he be true to his profession, endeavor to identify himself with the Church's educational enterprises in the Orient.

Professor Treat's American universities are receiving annually millions of dollars for equipment and developments good in themselves, but often educational luxuries rather than necessities, why is it that not one of our institutions abroad has ever received a really notable gift from any single individual? Half a million dollars invested in any one of our three Christian colleges in China and Japan would have larger results for the upbuilding of the Kingdom of God than ten million dollars invested in our already highly equipped American institutions.

There is a solemn warning in Professor Treat's words: "Yesterday it was Japan, today it is China, and tomorrow it, may be India, who seek to learn the secret of western success. Surely we will not be blameless if the Orient satisfies this desire with the husks of western civilization, rather than with the Bread of Life."

IN deciding that it is not expedient to share officially in the United Missionary Campaign planned for next

The Board of Missions and the Laymen's Missionary Movement towards the Laymen's Missionary

Movement. Our own Board was one of the first to recognize the possibilities of the Movement and to wish it godspeed, as it did by formal resolution more than six years ago. Later the Board expressed its hearty

sympathy with the national campaign planned by the Movement, and authorized its officers to cooperate in it. This action was fully sustained by the General Convention of 1910, when at one of the joint sessions a resolution was adopted expressing satisfaction with the course of the Board and with the share taken in the campaign by members of the Church. Moreover, the House of Bishops adopted highly commendatory resolutions and appointed a committee of five bishops to express the good will of the Church for the Movement and to give it such counsel as might be desirable. All this action still stands. Not the slightest suggestion has been made that it should be rescinded or modified.

The United Missionary Campaign were to be conducted by the unofficial Laymen's

Movement our Board would, no doubt, have agreed to share in it. While the Laymen's Movement is one of the agencies selected for most important work in connection with the United campaign, it is not the responsible body. The mission boards themselves are retaining the direction of the enterprise. This gives it an official character, quite different from the Laymen's Movement campaign of four years ago. It was this fact that gave grave concern to an earnest minority in the Board. Some feared that official cooperation at this time would retard rather than set forward progress towards Christian reunion. Others felt that if there was to be general official cooperation, it should be entered upon by the Board only after the General Convention had expressed its mind.

Churchmen and the United Campaign The decision of the Board as such not to share in the campaign does not mean that all Churchmen will hold aloof from it. A number of the bishops have

already informed the president of the Board of their intention to request their clergy and congregations to share in any meetings to be held in their dioceses. Several leading laymen have accepted places upon local committees formed to further the plans of the campaign. While it would undoubtedly have been advantageous from some points of view if the Board had decided to share officially in the proposed plans, we believe that many of the practical gains hoped for can be secured through diocesan and local action.

Happily, the Church's recent record with regard to work for the furtherance of her Mission will prevent any one from thinking that the decision of the Board betrays any dulled sense of responsibility. Nor can any one fairly call into question the missionary spirit of those who argued that the Board should refrain from official action.

DURING July the International Opium Congress will be in session at The Hague. The discussions of the confer-

The International Opium Congress ence in Shanghai in 1909 and at The Hague in 1911 threw a flood of light upon the scientific and moral questions involved in the opium traffic. It now remains for diplomats, with the assurance of an aroused international conscience, to bring about such concerted action by the leading nations of the world as will lead to further and effective restriction.

Great Britain and Indian Opium in China Great Britain has shown its good faith in the matter by the announcement, made in Parliament two months ago, that no more Indian opium should be sent to China. Under the treaty of 1911, providing for a gradual reduction in the amount of the drug to be exported from India, more than

40,000 cases might still have been unloaded on the Chinese people. Thus ends one of the most unpleasant pages in the record of England's dealing with a less developed nation. No less an authority than the House of Commons has declared the opium traffic with China to be "morally indefensible." That England should be done with it is an occasion for thankfulness.

Whether China will be able to put an end to the cultivation of the poppy and the internal traffic in opium remains to be seen. Certainly a good beginning has been made and not a few officials have given full proof of their earnest desire to rid the people of a custom that has debased and degraded their life for more than a century. Those who realize most keenly the sorrow and shame wrought in Christian lands by the liquor traffic will be most patient with China.

ONCE again the Armenian Christian subjects of Turkey are experiencing bitter sorrow and suffering. Men

Suffering Christians of the Near East have been drafted

to the military service to fight against those whom they regard as brothers. In many instances their cattle and wagons have been confiscated for war purposes. War has ruined trade in the Mediterranean ports; locusts have destroyed crops and the price of provisions has soared upward with staggering rapidity. Everywhere are to be found weeping women and hungry children with no one to defend or provide for them. For many the only outlook is pain, desolation and death. Everyone will sympathize with the effort now being made by a committee in England, including among its members the Bishop of Hereford and Archdeacon Wilberforce, to save and educate some of these Armenian young people. The Treasurer of the Board of Missions stands ready to forward any gifts to this English committee.

THE SANCTUARY OF MISSIONS

THE UNIVERSAL ART

SOME duties are individual and special, and there is exemption from them for the many, but there is never any absolution from a duty for which a man has a capacity. There is one universal art, prayer, in which all may become well skilled and to the acquirement of which all must bend their energies.—*Bishop Brent.*

THANKSGIVINGS

WE thank Thee:

For putting it into the hearts of Thy servants to enlarge St. Margaret's School, Tokyo, and for the work accomplished in it and in St. Agnes's School, Kyoto. (Pages 465, 485.)

For the increased offerings of the Church for the extension of Thy Kingdom and especially for the Easter gifts of the Sunday schools. (Page 441.)

For granting success to the work of faithful men and women who have labored to end the importation of opium into China. (Page 444.)

For the example of generous offerings for Thy work given by the chiefs of Uganda.*

For the desire to set forth Thy love and glory manifested by the young men and women who are sailing this summer for the distant missions.

For awakening the consciences of Thy servants to work for the abolition of the Congo cruelties. (Page 441.)

INTERCESSIONS

WE pray Thee:

To prosper all work done in Thy Name and for Thy Glory in the schools and colleges of the Church, especially in St. Paul's School, Lawrenceville; St. Augustine's School, Raleigh; St. Margaret's School, Tokyo, and St. Agnes's School, Kyoto. (Pages 462, 465, 477, 485.)

To give peace and unity to the people of Mexico and prosperity to Thy Church in that troubled land. (Page 453.)

To strengthen our wills and our faith that we may seize present opportunities

*The Christian chiefs of Uganda some time ago decided to give two-fifths of their annual rent-roll toward the fund for the rebuilding of the cathedral at Mengo until the building is completed.

for the extension of the Church in this country. (Page 449.)

To increase among all Thy people the spirit of love and the will to seek and know the truth, that all prejudices and misunderstanding may disappear from among us.

To help all who shall share in the deliberations of the meetings of the General Convention to see clearly the vision of the kingdom Thy Church has been sent to establish.

To put into the hearts of Thy people to give freely of that Thou hast given them in order that the Mission of Thy Church may not be retarded by a further deficit. (Page 441.)

To give, wisdom, faith and vision to all teachers in mission schools, that they may be mightily used of Thee for the training of strong Christian leaders in all lands. (Page 472.)

To grant success to the effort now being made by the authorities of China to prevent the use of opium by their people. (Page 444.)

FOR MISSION SCHOOLS

0 THOU true Light, that lightest every man that cometh into the world, do Thou in Thy mercy touch the hearts and lighten the understandings of all who teach and of all who learn in Christian schools, especially the schools of Thy Church in the Orient and in our land, that they may readily acknowledge and cheerfully obey all that Thou wouldest have them believe and practise to the benefit of Thy holy Church and their own salvation, Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

FOR A GOOD PROFESSION

A prayer of Dean Alford.

O GOD, grant unto us that we be not unwise, but understanding Thy will; not slothful, but diligent in Thy work; that we run not as uncertainly, nor fight Thy battles as those that beat the air. Whatsoever our hand findeth to do, may we do it with our might; that when Thou shalt call Thy laborers to give them their reward, we may so have run that we may obtain; so have fought the good fight as to receive the crown of eternal life; through Jesus Christ our Lord. *Amen*

BISHOP DOANE AS A MEMBER OF THE HOUSE OF BISHOPS

*By the Right Reverend Daniel Sylvester Tuttle, D.D.,
Presiding Bishop*

BISHOP DOANE became a member of the House of Bishops in 1869. The roll of membership then comprised forty-eight.

When he died the number was one hundred and fifteen. One hundred and thirteen of them were his juniors in consecration. I venture the assertion that not one of the one hundred and thirteen was uninfluenced by his personality and his leadership.

He met with the House first in the General Convention of Baltimore in 1871. Being a bishop for forty-four years, he attended fourteen General Conventions. His place was never once vacant.

Mrs. Doane was a niece of Mrs. Whittingham, the wife of the Bishop of Maryland. I had been a young teacher in the home of Mrs. Olssen, a sister of the Bishop of Maryland. So it came about that Bishop Doane and I were fellow guests in the home of Bishop Whittingham. Another guest was the Bishop of Lichfield, once the great missionary bishop of New Zealand, Selwyn.

So began my life by the side of his life, and I want to avouch that the one senior, quite as much as the one hundred and thirteen juniors, has been influenced by his personality and his leadership.

Look into the Journal of 1871. You will find little from the Bishop of Albany in it, though he is there in the exuberance of his strong young manhood. But he is a junior and knows it and is modest. Yet you shall find two things indicative of how he thinks and of what he will want done some day. He thinks the Pope no true catholic guide. Witness his resolution adopted by the House: "We, the Bishops of the Protestant Episcopal Church in the United States of America, having our attention

called to the published report of the proceedings of the Old Catholic Congress, recently assembled in Munich, put on record the expression of our earnest sympathy with the heroic struggle for religious liberty now making by the members of that congress; and of our anxious hope and fervent prayers that God may give them counsel and might to maintain and carry out the determination to 'reject all dogmas set up under' any pope, 'in contradiction to the teaching of the primitive Church,' and to hold fast to the old catholic faith 'as it was by the apostles delivered to the saints.'" The sturdy challenge of no subjection to Rome, no, not even for an hour, permeated his entire episcopal life. Yet in the earlier days of his episcopate the elder evangelicals were much afraid of him. To them he was dangerously pro-Roman. I remember once in the House when Doane was offering a conciliatory proposition Bedell did not hesitate to quote "*timeo Danaos et dona ferentes.*"

The other resolution adopted by the House was—"that it be referred to the same committee to consider whether any action be needed to provide for the use, on certain occasions, of the order for the administration of the Lord's Supper or Holy Communion, without the use of the order for Morning Prayer or the Litany, before or after." Here was foreshadowed the work which he was to do as helmsman and as laborer at the oar in the valuable revision of our Prayer Book of 1892, along the lines of simplicity, flexibility and enrichment.

I know not any one in the House whose makeup and outworking had more of the *suaviter in modo et fortiter in re* in them. He was firm, and wise in his firmness. He was fair, and sweet in his fairness. Witness in the last Gen-

eral Convention—alas, that it must be counted his last—how his own words helped mightily to calm the disturbed waters that were tossing themselves around the amendment to Canon 19. “The clause which restricts to the Bishop the right to give permission to those who are not ministers of this Church to make addresses in any of our churches on special occasions, was not intended to alter and cannot be fairly interpreted as in the least degree modifying the position of the Church as expressed in the Prayer Book or Ordinal, which restricts the ministry of the Word and Sacraments in our congregations to men who have received episcopal consecration.”

In the General Convention of 1874 he was placed on the Standing Committee on Domestic Missions of the House. He wrote his report, ending with these stirring words: “Underlying the plain condensed recapitulation of results, and illuminating the rare statistical tokens of success, which occupy the greater portion of these reports, is the abundant evidence of self-denying devotion, which assures us that in these rich Epiphany offerings, these manifestation gifts of life and time to Christ the King, there has been given not gold only, with the incense of earnest prayer, but the myrrh of sacrifice, bitter to many, but making fragrant and sweet of savor all we can give to God.”

After this he is continuously upon committees of the House—on Missions, on Canons, on Amendments to the Constitution, on the Hymnal, on the Standard Prayer Book, on Relations to Foreign Churches, on Liturgical Revision, on Commission for Reunion. For some years he was bishop-in-charge of the American churches on the continent of Europe, and his wise counsel in this field has always been cordially and gracefully given to me for the asking. For six years he was chairman of the House, a most helpful assessor both to Bishop Williams and Bishop Clark. It would be difficult to point out whom in the House he did not help, and what in the doings of the House he did not have a hand in.

Our brother and our father! God has called him Home. We shall miss him sadly in the meeting of the House next October. God’s will be done! His life was a chieftain’s life of heroic duty, even when bodily tremors came and home desolation and heart loneliness. His death was also a heroic chieftain’s death—in the harness, on the field, with faithful uplook to his Master’s flag, the Cross, and dutiful outlook upon the Master’s cause of missions. God’s peace is his. We leave him to such peace unspeakable, and we mean to try with God’s help to trudge on cheerily yet awhile along the way he trod.

BISHOP DOANE AS A MEMBER OF THE BOARD OF MISSIONS

By the Reverend Reese F. Alsop, D. D.

AT the World Missionary Conference in Edinburgh, June, 1910, Archbishop Davidson in his opening address claimed for missions the central place in the life of the Church. It may be safely said that such was the place given them in the thought and life of Bishop Doane.

When, in December, 1897, I became a member of the Board, I found him acting as vice-president. As a presbyter in 1868 he had been elected a member. Though then rector of St. Peter’s Church, Albany, he began at once that habit of regular attendance which continued through all his after years. In

1886, as one of the fifteen bishops constituting, with fifteen presbyters and fifteen laymen, the elected membership, he was chosen as vice-president, and as such presided at the meetings. In that office he continued until in reorganizing the Board the last General Convention provided for an elected president and selected Bishop Lloyd for that position. So it came to pass that for twenty-four years Bishop Doane presided over our meetings.

As one thinks of those twenty-four years of service one wonders at the regularity of his attendance. In spite of the fact that he lived not in New York, but in Albany, where the pressure of a diocese was upon him, he was rarely absent. His plans and engagements were evidently made to yield to the claims of the Church's Mission. Board-day was never forgotten, and so of one thing we were practically sure—that our chairman would be in his place.

As a presiding officer he was exceptionally efficient. Courteously regardful of the rights of every one in debate, he had the faculty of expediting business. While not insisting martinet-like upon every tittle of parliamentary law, while indeed encouraging and permitting when the case demanded a very free discussion, he none the less got things done. Always interested in the on-moving of the great cause, not seldom inspiring by a suggestion thrown out, he was in very deed a leader. In those days when the Board often fairly staggered under the load of details, his skill in management was of vast service.

Another marked trait of his presiding was his absolute impartiality. That, indeed, was a characteristic of the whole Board. Questions of Churchmanship were never allowed to intrude. Whether men were high or low or broad was never asked. Are they good, true, without reproach, likely to be efficient, worthy in character of the Church's confidence? Back of such considerations the Board felt that it had no right to go. And that feeling was peculiarly

exemplified in its chairman. From what he said and did in the chair no one could have assigned him to any party or any school of thought. Broad-minded, perfectly fair, genial, kindly, lovable, we remember his service with gratitude, and without a criticism.

As our thought runs back over the years we think of his splendid optimism. He never allowed himself to be discouraged. He sought always to inspire the rest of us with his own high hope. At the bottom of his mind was the thought and feeling that we were doing the Lord's work—and the Lord's work cannot fail. There may be checks and delays, there may be hours of defeat and discouragement, there may be obstacles to overcome, there may be a temporary failure on the part of the Church to respond to the work's demands, but if it is the Lord's work, the Lord Himself will see that it goes on.

So he abode among us. During the last three years, years of failing strength, years when those who loved him watched with anxiety his tottering steps and could not escape the thought that soon the place that had known him would know him no more, he still, when he could, attended our meetings. It was meet that when he came in and when he went out we should rise and stand. It was not the bishop whom we thus were glad to honor, it was the man tried and true, the man whom the long years had purged and sweetened, the man to whom the discipline and sorrow of his latter days had given, as it seemed to us, something of a halo.

And so at the very end of his earthly career he came to the Board. We shall not forget his coming in and the hush it brought. We shall long remember how, supported by two, he went out and left in our saddened hearts the wonder whether we should see him in his place again. Within two days the Lord took him—and could we of the Board hear that Master's welcome "Well done," there is not one of us that would not from the heart say "Amen."

A BISHOP'S VIEW OF THE BOARD OF MISSIONS

By the Right Reverend J. D. Morrison, D.D.

Several weeks ago there appeared in one of the Church papers a letter from a Connecticut clergyman commenting upon the difficult financial situation confronting the Board of Missions. The three main points of the letter might fairly be summarized thus:

Is the board wise in promising the bishops, in advance, that it will place in their hands certain definite amounts, at regular intervals, during the year, in the faith that the total needed will be given by the Church during the year?

Is the board wise when, instead of "cutting the garment to fit the cloth," it increases its appropriations, in response to the urgent requests of the bishops, to enable them to meet some of the pressing needs they see about them?

Would the sudden abandonment of some prominent mission work supply a dramatic and effective appeal to the Church to do its duty?

These are questions well worth considering.

A copy of the letter with the request for comment upon it was sent to a number of bishops whose dioceses or districts are aided by the Church through the Board of Missions. While not originally written for the press, the following statement from the Bishop of Duluth seemed to the editors so suggestive that the bishop has consented to its publication. Comments from other bishops will appear in later issues.

IF the clergyman of the Diocese of Connecticut were in my place and had to face the problems that confront me every day I am sure he would be of a different opinion.

Connecticut is a long distance from northern Minnesota geographically and historically. I live in a new country. The Diocese of Duluth covers 57,000 square miles, a larger area than the whole of England, and nearly twelve times as large as Connecticut. Our land is in process of settlement. We have great areas of forest wilderness where Connecticut could easily be hidden, and where the pioneer is now building his log cabin, and trying to secure a home for himself and family. We have great Indian reservations where there is a larger population of red men than ever inhabited Connecticut. We are a long way apart historically. The first settlers reached Connecticut in 1636 and the first missions of the Church were planted there in 1707.

Breck and his associates, creeping up the Mississippi, founded a mission at the hamlet of St. Cloud, on the southern

edge of the Diocese of Duluth in 1856. But practically the wilderness of northern Minnesota was not opened up for settlement until the Northern Pacific Railway was built in 1871, that is forty-two years ago. Until the year 1895 this territory was included in the Diocese of Minnesota. In that year it was set off as the Missionary District of Duluth, and in 1897 a missionary bishop was appointed. Ten years later it became a diocese.

Connecticut also for a long time was a missionary field depending on the societies of the Mother Church, whose "first foundation, and long continuance of nursing care and protection" are gratefully acknowledged in the preface of our Prayer Book.

I have seen some of the tokens of that affectionate solicitude, the massive silver communion plate, the candelabra, the altar cloths and the service books that came across the ocean for the missions in the colonies. I have read how deeply the Mother Church was aroused to the necessity of providing for the spiritual necessities of the colonists and how the Society for the Propagation of the Gos-



DULUTH STILL HAS LARGE AREAS OF FOREST WILDERNESS IN WHICH THE AVERAGE NEW ENGLAND STATE WOULD BE HIDDEN

pel, and I presume, also the Society for Promoting Christian Knowledge, grew out of the necessity of providing for the needs of the American plantations. These noble societies found devoted men for the work, and it paid their salaries. For more than seventy years it continued so to do, until the Revolution compelled a "sudden abandonment of" this "prominent mission work."

The withdrawal of the Society for the Propagation of the Gospel was an overwhelming calamity. The sudden cessation of its work was a blow from which the American Church has not yet recovered.

If Connecticut, settled for 125 years, and enjoying the long continuance of the missionary care and protection of the Society for the Propagation of the Gospel could barely survive the sudden abandonment of its mission work, would it be fair to expect that a Western community, settled during the last forty-two years, and in which the Board of Missions has been carrying on aggressive work for sixteen years, could hope to escape calamity if this mission work were suddenly abandoned? Of course,

I take the Diocese of Duluth only as an illustration, as the part of the field with which I am most familiar.

And now a word regarding the policy of the Board of Missions, which promises the bishops the sum of money it will give to their mission work for the coming year, and dares, when we tell of our pressing needs, to hope, and to act on the hope, that the Church will do greater things in the future than in the past.

What other policy can the Board adopt? Suppose it were to say: "We cannot tell you what we can promise for the coming year. Perhaps we can give the same amount as last year, perhaps half as much, but we will only give the amount we have received. So as we get very little before Easter we will probably be able to give you nothing until that date."

What would happen to our work?

Has my Connecticut friend any idea of the difficulty we experience in securing useful and competent men? The meager salaries, the privations, the loneliness and isolation, where perhaps the missionary is 100 miles away from the next parish, demand devotion and cour-

age. The temptation is strong to seek a place where the conditions are not so stern. How necessary, then, if the workman's bread is scanty it should be sure.

Well, the policy of the Board of Missions enables the Western bishop to say to those heroic self-denying men, your stipend will be promptly paid. For sixteen years the Board of Missions has enabled me to give that promise; and the "faith" of the Board, and the splendid help of that heroine of missions, the General Secretary of the Woman's Auxiliary, and the noble army of Christian women behind her, have enabled us to hold, and advance the picket line of the Church's battle in this portion of the field. Sometimes our Eastern friends in their kindly sympathy have seemed to think that the Western bishops in new fields were called to endure a good deal of hardship.

I think such friends are mistaken. The bishops in the West have counted the cost, and are perfectly content to do their little day's work with any trifling privations it may involve. I know one of those men; he is getting up in years. The other day the insurance company told him it could not carry his accident policy any longer, which gave him some concern, as he has been in a number of railway wrecks. He has had his share of experiences, grave and gay.

One January evening he had to cross the Beaulieu prairie—twenty-three miles in a blizzard. The livery man said he would not make the venture if the whole barn were offered, but the bishop resolved to keep his appointment, and in the darkness and the blinding storm he was guided safely to his destination. They said he hazarded his life, but it did not trouble him. In the course of one visitation, when he came to an Indian mission, he found that an Indian catechist had been frozen to death. It was a somber and sad experience but it gave him no idea of personal hardship.

Once he had a hard day's travel; he had driven twenty-three miles from the Wild Rice River to F.—then crossed

the horrible Indian trails, forty-two miles to the Clear Water Crossing. He had been at it from daylight and it was now eleven at night. At this Crossing there was a lumber camp, the only habitation, and his destination at the agency was eighteen miles beyond. He needed rest for himself and his worn-out horses. When he drove up to the rude building a workingman peered out at the door.

"Can you take care of me and my team for the night?" asked the bishop. "No, sir," was the answer. "We have no room." "Well, I am the bishop of —. I am on my way to the agency and you must take care of me." "Sorry," was the reply, "but we have no room. Say, Mister," continued the speaker, "what is the news?" These men were forty-two miles from a post office, and got a mail once a fortnight.

"Biggest news," replied the bishop, "you ever heard. Admiral Dewey has sailed into Manila Harbor, whipped the Spanish fleet, and taken possession of the islands." In dashed the man crying, "Get up, boys, get up. Big news from the war."

The bishop took in the situation promptly. In a moment he was in the room, surrounded by thirty half naked "lumber jacks." The spirit of patriotism was as keen in these rough men, in the heart of the forest, as in the great centers of the republic. The man that told them about the war owned the camp. There was a good berth for his wearied team and there was the best accommodation they could give him for himself. At daylight they sent him on his way and at night when he returned after his day's work they made him welcome, and saw that he was called at early dawn the next morning to go his way to keep his next appointment.

Many other things one could tell of this bishop—his experience one winter night crossing a great lake on the ice, when some of his Indian friends were frozen, a rare experience for an Indian; how his friends the "lumber jacks" once captured or commandeered a hand car

for him and carried him ten miles to enable him to hold a service; how the cold once gripped him as he was driving thirty-five miles across the Roseau Swamp—it was forty-three degrees below zero and a wind blowing and for a little he feared he could not endure it, but I do not think he ever thought these things worth mentioning.

Once after a hard day's journey accompanied by an Indian deacon the old bishop came to one of the missions. His friends were glad to see him and had prepared a feast.

When the little company of chiefs and head men sat down with the bishop and the deacon at the humble board, a platter with some sort of stew was set before the bishop.

"Blank," said the bishop to his deacon, "what is this?" "Don't know," said Blank. "May be he is rabbit." "These are pretty long bones for rabbit," replied the bishop. "Are you sure it is not dog?" "May be he is rabbit," replied Blank, "and may be he's dog."

Blank and the bishop got along all right, but I am sure if the Board which has so nobly held up the hands of that old Western bishop were compelled to reverse its policy and oblige him to say to his missionaries: "My children, I cannot promise to give you your little stipends this year," he would feel he had

been obliged to eat dog beyond peradventure.

What he would do in such a case I cannot say. Perhaps he would "go East" and try to raise the money the Board could not give him. But that would be a last resort, and a greater hardship and a more bitter experience than any little inconveniences that his pioneer work now involves.

I think the faith of the Board of Missions is the faith that God demands and approves. I presume it was not "good business" for the starving widow of Sarepta to make a little cake first for the prophet before she provided for herself and her child. But it was the wise thing to do. It was a foolish thing for Joshua and his men to tramp round and round the walls of Jericho, which stood in their way, an invincible barrier, but by faith the walls of Jericho fell down. And today in the Kingdom of God, His servants are still called to make ventures of faith if they are to be counted worthy to win.

Some of the men they have placed in the field have given all they can to advance the Master's Cause. I am sure that kind and generous and sympathetic friends, like my brother of Connecticut, will first kneel down and pray for us, and then rise up and say: "We will not let you fail."



IN THE DIOCESE OF DULUTH EPISCOPAL TRAVEL IS NOT ALWAYS CONVENTIONAL FORMS



A BADLY DAMAGED CLOCK TOWER CLOSE TO THE HOUSE OCCUPIED BY THE DEACONNESSES

DOMINGO DE SANGRE IN MEXICO CITY

By the Reverend William Watson

NOW that peace has settled on the city and the ordinary noise of the streets is heard again, it all seems like a horrible dream since that dreadful *Domingo de Sangre* (the Sunday of blood).

I went to church at 7.30 as usual. To my surprise Deaconess Affleck and Miss Whitaker did not appear until long after the time for service. When they came they said that there was a great *bola* (mob) in the Zocalo and that the cars had stopped running. After the service I started out to find about the trouble. There was a noise that at first I thought was the ordinary fireworks display customary at church festivals, but the sound of bullets whizzing overhead told another story.

All was confusion and no accurate report could be obtained as to what had happened. Then wounded people came running by and then the badly wounded carried by friends. I went up near the Zocalo; not too near (my house and the church are only five blocks away), but near enough to see that the plaza was full of dead, men and horses. Peo-

ple told me that Felix Diaz had taken the palace. We had service again at 10.30, with one person present besides the deaconesses. Then, as it seemed unwise to let them go alone, I walked towards their house, which faces the *cuidadela* (city fortress). Half way there the sound of Gatling guns began, with a booming of cannon as a bass accompaniment. A block further on and we were stopped by the Red Cross men and told that we must not proceed. So we went to the home of Mrs. Garies, a Mexican lady, the chief stay and standby in the Mexican congregation at San José church. She took the deaconesses in, while I went on to the *cuidadela* to see what I could do for the two ladies who live with the deaconesses. I took a roundabout way and hugged the sides of the buildings, as there was a continual singing of bullets overhead.

As I reached the corner of Bucareli and the street leading into the *cuidadela*, "stop firing" was sounded. There was Felix Diaz and his aides on horseback and the cannon and Gatling guns in front of the clock and the corner beyond.

Finally a sheet was tied to a pole, and under a flag of truce they went into the *ciudadela* and I with them as far as the house of the deaconesses. There I found two very frightened ladies, who rushed into the hall, and with "Here, take this," a roll of money was thrust into my hands and then some more money and trinkets, all the while telling how a Gatling gun was on their roof and about a hundred other terrors.

It was then one o'clock and we suggested that lunch be made and I went out to size up the situation. After the lunch we all went out just in time to see Felix

never be known, but that day's toll is reckoned at 300 killed and 1,000 wounded.

Monday was a day of expectation. Something had to happen and we could not understand why it did not. All business houses were closed and all that could claim protection of a foreign government were flying their proper flags. Streets were deserted, and, in the days that followed the city might have been a city of the dead with troops guarding the tombs. Every day I went up as far as the cable office and many a time I would be the only person on the street.

Tuesday morning the firing began and



THESE SHOPS WERE EFFECTUALLY PUT OUT OF BUSINESS

Diaz take formal possession of the *ciudadela*. As it seemed most unsafe to stay in the house, one of the ladies went with me to Mrs. Garies with a lot of stuff and then we all returned to the house again to take bedding, clothing and as much else as we could carry with the help of a *peon*. We left the *portero* in charge and that was the last we saw of the house for many days. At five o'clock the firing began again, this time the Government forces attacking. Then came the silence of night and the end of the most tragic day Mexico has seen. The number of killed and wounded will

almost the first cannon ball to come my way entered a house 150 feet from mine and killed a nun at her devotions. I went up to Mrs. Garies' and we stood on the balcony and watched the men file up on each side of the street and go into battle, just around the corner. They were a frightened looking lot, very quiet and very tired looking. The only volunteers of the Mexican army, the women (*soldaderas*) were with them with baskets of provisions. Many of these poor women were weeping and sobbing as they marched along. After all, the real sufferer in war is the woman who waits



MEXICAN TROOPS ON THE ZOCALO

on, or waits for him who returns not. I took a picture of the men going into battle, but it means nothing. It lacks the screeching of shells, their bursting in mid air and the patter of grape on the roofs and streets, the whistling of Mauser bullets and all the attendant horrors.

Every night there was just enough firing to disturb slumber and keep one anxious. There was no protection from cannon balls, but in order to give a sense of security I hung a mattress over one of my windows in direct line of fire in the hope that it would stop a Mauser bullet. In Mrs. Garies' store we had a tent of mattresses under which the ladies would hide when the firing was at its worst and then as soon as it stopped we would go out into the *patio* and pick up the grape. Each day was a little worse than the preceding until Thursday, when the firing was terrible. Cannon balls entered houses all around me and many were killed in my neighborhood. I saw the butcher's boy shot down in front of my window, and a woman just "crumple" up. That best describes the way the wounded fall.

By Thursday the food problem was serious. I had bought two kilos of very tough meat and its very toughness made it last forever. Charcoal gave out and what little could be obtained cost from \$4 to \$6 gold a bushel. For several weeks all small cooking was done with alcohol.

Friday the firing began with the vigor of the day before, and it seemed best

to remove all people from Mrs. Garies' house. An automobile was secured from the embassy; we piled the ladies inside, stuffed the coach full of bedding and food and off they went in a hail of bullets. I did not see them until the following Wednesday.

I was the only American in my part of town. The storekeeper in front of my house tried to sell me everything he had on credit. He was afraid of looting and was willing to take his chances with me. He little knew what risks he was running.

By Saturday I was a wreck. I had stood on one side of the street and watched a hail of grape on the other; a Mauser bullet had struck just above my head and knocked down stone and mortar all over me: the horror of dead men in the streets and the smell of burning men and horses, combined with the roar of continuous battle and the feeling of absolute helplessness, were enough to rack any one's nerves.

Sunday morning was quiet. All the church bells were hushed and the churches closed, as they had been for the past week. We heard that a truce was on and I hurried up to Tres Guerras to see how the deaconess' house was. When I was stopped in one street by the soldiers I went around another way and finally got through both lines, and into the park by the *cuidadela*. It was an awful sight of destruction. The deaconess' house was untouched and, gathering up a few things, I started back.



ONE OF MEXICO CITY'S SHOT-SWEPT STREETS

After noon I started again with her servant to collect some more things, and as soon as we had arrived between the two lines, firing began again, and we scurried out as best we could under a hail of bullets. It was a wicked thing. The people had been assured that the truce would last until Monday in order to give them a chance to get away. When the firing began the streets were full of people, carrying their treasures to safety.

It would have been funny at any other time, to see what they considered their "family plate." Parrots were much in evidence, always without cages, they being too bulky to carry. Cries of terror went up from the frightened women when the cannon balls began to fly and the people ran like rats to their holes. By the time I reached home not a soul was to be seen and we sat in the far side of the house and listened to the noise of cannon balls overhead, the whistling of Mausers and all the terror by night over again.

We were without light and police protection for a week. On the second Monday the police began to appear again at some of the street corners, but they were unarmed! By Tuesday the food problem was getting serious and we longed for the end. A young Englishman walked down town with me, and after some lunch we went out to Valbuena, where the dead were being burned. On our return we heard the church bells begin to ring and the streets filled with people very quickly. Madero had been

taken prisoner. All the time the firing kept up until finally the cathedral bells began. Then there was peace, and such excitement among the people! I shall never forget how they paraded up and down San Francisco street shouting and hugging each other, the tension of over-strung nerves let loose!

The next morning, by coaxing and bluffing the deaconess and I managed to get through the lines around the citadel, to her house. We found a mess there. A cannon ball had gone through two rooms and torn the walls to pieces, but, strange to say, beyond covering everything with dirt, very little damage was done. If it had set fire to the room, as in so many other buildings, there would have been a total loss, as the house is an "American" built house. How we blessed the old Spanish way of building, and especially brick pavements for roofs! That old construction saved the city from conflagration and much loss of life. Where buildings were set on fire they burned within their own walls and often only one room would burn out.

We escaped by a miracle. Why my house or San José Church was not hit is a mystery. Houses were struck and people killed all around me. Mauser bullets buried themselves in the wall of my house and in the church, but not a window was broken. Cannon balls passed close to the dome of the church, on both sides, one hit the tower, but no damage was done. Our only protection and help in that time of trouble was the Good

God, and who shall say that He did not send His angels to keep charge over us? The petition in the Litany, "From battle and murder and from sudden death, Good Lord deliver us," has become a very real petition in these troublous times.

The ten days were not without their funny side. The German lady living next to Deaconess Affleck was very much excited and asked me if they ought not to leave that neighborhood. On being advised to do so she remarked, "Oh, I do wish my bread was baked. I cannot go until I get it out of the oven." For a half hour she raced back and forth between the oven and the front door. When the bread was baked she fled, leaving it behind.

When the Gatling gun began on the roof of the deaconess' house the younger of the two ladies there began to get hysterical. The other said, "Now keep quiet, child, don't get excited, I'm going to vaccinate you," and vaccinate her she did, and it took, too.

One bright young woman of the congregation was much upset when the soldiers tried to place guns on her roof. She insisted that she was not a Mexican, but a German, and for that reason they should choose another house. The soldiers went away and she got a red blanket, a sheet and a black shawl and proceeded to make a German flag, and she

was respected for her flag. She remarked that she was afraid an American flag would not be respected, and certainly, in a sense, she was right.

White flags flew everywhere and they were not respected. The funniest white flag displayed was that of a *porciosera*—a beggar woman—who carried on her trade with a white flag stuck in her *sombrero*. But the horrors and smells kept us from enjoying the humorous things.

The worst part of the battle and the overthrow of Madero and his murder is that peace has not been obtained for the country. The end seems far off.



AT its commencement last month Harvard University conferred the degree of D.D. upon Bishop Brent of the Philippine Islands.



ON Whitsun Day five students of St. John's University, Shanghai, were baptized. These young men, like the five baptized a few weeks before, received the sacrament with the consent of their parents.



W. J. MILTON COLTON, a Philadelphia banker, who died recently, bequeathed \$350,000 to the various mission and benevolent boards of the Presbyterian Church.

SOME THINGS NEEDED

I—For a Japanese Mission.

1. A phonograph: a discarded Victor will do.
2. Some good records, especially familiar hymn tunes.

II—For Mahan School, Yangchow, China.

1. Two hundred class room desks. Cost \$2.50 each.
2. One large desk for teacher in main school room. Cost about \$20.
3. Four small desks for teachers in class rooms. Cost about \$15 each.
4. One clock. Cost about \$7.

Particulars will be supplied by Mr. John W. Wood, 281 Fourth Avenue, New York City.

FOR the present fiscal year the appropriations of the Board of Missions for work at home and abroad total in round numbers \$1,400,000.

To meet these appropriations the Board must supply \$117,000 every month in the year.

This means that every day during July and August the Board must send an average of \$3,800 for the support of the Church's Missions in 40 home dioceses, 23 domestic missionary districts and 10 foreign districts.

This amount makes possible the service of 23 bishops and 1377 missionaries in the home field, of 10 bishops and 315 missionaries abroad with 861 native helpers.

Besides it maintains many schools, hospitals and orphanages and provides the services of the Church in a large number of churches and mission chapels.

This daily expenditure of \$3,800 makes possible a multitude of helpful things.

Are there not some readers of THE SPIRIT OF MISSIONS who can and will enjoy the luxury of knowing that for one day they have each provided every dollar of expense connected with the Church's world-wide work?

For \$9 a missionary bishop can be supported and his travelling expenses paid for a day, in one of the domestic districts.

For \$100 a great educational institution like St. John's University, Shanghai, or St. Paul's School, Lawrenceville, Va., may be kept open for a day.

For \$1 a day half a dozen day schools or a kindergarten may be kept at work for children.

For \$2 a day the services of a deaconess or nurse may be maintained.

For \$25 a day a mission hospital like St. Luke's, Shanghai, may be kept open caring, as it will, for 80 or 90 patients in its wards, for 100 or more in its dispensary. Last year more than 250,000 treatments were given in the mission hospitals of the Church.

The fiscal year closes August 31st. July and August will contain sixty-two anxious days for the Board of Missions. Will the income equal the expenditure?

The Board is not carrying this burden of anxiety on its own account. It is the representative of every congregation and individual in the Church. It has been chosen by the Church's representative bodies—the General Convention and the Department of Councils—to administer the enterprise.

If every reader of THE SPIRIT OF MISSIONS could see his way to give at least \$1 a week during July and August a good many threatening difficulties would be put out of sight.

NEWS AND NOTES FROM FAR AND NEAR

BISHOP AVES has erected a simple hospital bearing the name of the "House of Hope," at Nopala, Mexico. It is in an isolated section, several hours by horse-back from Mexico City up the mountain trails. It is in the midst of a rather scattered population of about 10,000 Indians who are at present almost, if not entirely, destitute of any means of physical relief. Often broken limbs go unset and persons with serious diseases are uncared for. The building is complete, but now stands practically idle until a physician, preferably a married man, and a nurse, can be secured. Persons willing to volunteer for such service may address Bishop Aves, Apartado 151, Guadalajara, Jal., Mexico.

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NO commendation can be too hearty of the parish treasurer who hurries missionary gifts to the Board of Missions instead of letting them lie in the parish treasury. This is the way the accounting warden of St. Peter's, Philadelphia, does his work. He wrote the other day:

"I have unexpectedly received \$200 for foreign missions and \$600 for domestic missions from a member of the congregation who in all probability will not live to make another contribution. \$9.38 was sent to me for general missions. I enclose you my check for \$809.38."

■

THE mission of St. John the Evangelist, Essington, Pa., connected with Christ Church, Ridley Park, has about thirty communicants. Its apportionment for the present year was \$8. The congregation has given \$166.01. The rector says that the amount of the apportionment is so small that he really doesn't know just what it is, but it is so

insignificant that the congregation will not pay much attention to it. At all events, they do not propose to be limited by it.

■

BARON YUN CHI-HO, a former Korean cabinet minister and a prominent Christian, who with five other Koreans was recently convicted on a charge of having conspired to kill Count Teranchi, Japanese governor-general of Korea, has been granted a new trial by order of the Supreme Court. The court holds that the evidence was not sufficient to substantiate the charge of conspiracy.

■

■
AFTER hearing the Rev. Arthur M. Sherman speak of the opportunities before the Church in China today a layman of Grace and St. Peter's Church, Baltimore, sent the rector \$1,000 to be added to the New China Fund, while a young woman sent \$50 which she saved from her allowance.

■

FOURTEEN English speaking children in Guadalajara, Mexico, though their Lent was filled with wars and rumors of wars, joined with the Sunday schools of the Church throughout the world in making their Easter offering. It was a good one, too; \$15.36. It is especially good when one remembers the great financial as well as other difficulties under which American people are at present living in Mexico.

■

ONCE again the Sunday schools of the diocese of Pennsylvania have made a splendid record in their Easter offering for missions. The Treasurer reports the results so far to be \$32,871.48.

WANTED: A MAN FOR TAMPICO

ARCHDEACON LIMRIC of Mexico has resigned to accept work under Bishop Knight in one of the West Indian districts. Bishop Aves has appointed as his successor the Rev. A. H. Mellen, who for several months has been in charge of the English-speaking congregation at Tampico. Some years ago Mr. Mellen was one of the Church's staff in Cuba. Like Mr. Limric, he speaks Spanish and will therefore be particularly effective as Archdeacon of the native work. His appointment to his post leaves Tampico unprovided for. Both Bishop Aves and Mr. Mellen are anxious that the English congregation in this important Mexican port should not be left without a leader. Information concerning the work can be obtained from Mr. John W. Wood, of the Church Missions House.



CHINESE PARLOR MEETING

THE Chinese Church is learning the use of parlor meetings. On a March evening, about twenty Chinese gentlemen, several of whom are not Christians, met at the home of the Rev. S. H. Littell, in Hankow, to hear the Rev. T. F. Ts'en describe his work during the last three years in Shihnan. Mr. Ts'en is the clergyman sent and supported by the Hankow Board of Missions for work in the extreme western section of the district, where no American missionaries are resident. His story was listened to with interest, and when, in reply to an inquiry as to what was needed most (how like an American meeting it sounds!), Mr. Ts'en said that \$3,000 should be given to buy property that is now being rented, it was enthusiastically resolved that immediate steps should be taken to raise this amount among Chinese in and near Hankow. Four of the gentlemen present undertook to collect the funds.

N. B.—Four of the men—not the women of the auxiliary.

GIVE THE BOYS A CHANCE

ONE of the perplexing questions facing a pioneer missionary in an isolated section of the West is how to educate his children. The editor knows a devoted priest who for many years has served steadily at a remote mission miles away from the railroad. He has had to care for several points and the long rides and exposure—he has probably driven not less than 60,000 miles in the last twelve or fifteen years—are beginning to tell upon him. He does not mind these things for himself, but the education and future of his two boys worry him desperately. The lads have good stuff in them. They finish the public school course in a few months. There is no high school anywhere near him. They are old enough to be sent away to a church school if only a scholarship could be secured. "Can you think of any way," writes his bishop, "of securing a scholarship for these boys at some good Church school?" With that burden off his mind, I almost believe that —— would get well."

Is any reader of *THE SPIRIT OF MISSIONS* able and willing to help?



DEPARTMENT VIII AND NEW CHINA

DEPARTMENT VIII is making a serious effort to help in the giving of the \$200,000 asked for by the Board of Missions in February, 1912, as a fund with which to meet the new conditions in China. The Department decided that it ought to give to the fund in at least the same ratio that its apportionment for general missions bears to the entire amount apportioned. On this basis the share of Department VIII was decided to be \$6,680 of the \$200,000. This smaller figure was then redistributed among the dioceses and districts on a similar basis. The District of Utah has already more than given its suggested share of \$135. The Philippines' share was fixed at \$75, and of this \$50 has been given and the remainder promised.



THE MEN STUDENTS OF ST. PAUL'S SCHOOL, LAWRENCEVILLE, MARCHING TO A SUNDAY SERVICE

NOTES OF A HURRIED VISIT TO ST. PAUL'S SCHOOL, LAWRENCEVILLE

By John W. Wood

ST. PAUL'S SCHOOL, Lawrenceville, Va., has completed its first quarter century. This significant occasion was celebrated in connection with the commencement exercises on May 22nd and 23rd. From all parts of Brunswick County, and from still further afield, there came former students and friends of St. Paul's to extend their good wishes to the class of 1913 and their congratulations to the Rev. James S. Russell, the founder of the school and still its principal. The commencement exercises were held in an open air booth on the school grounds. Members of the graduating class had a large share in the programme, while a number of old graduates came back to tell what they had been able to accomplish because of the equipment St. Paul's had given them. Bishop Tucker, who for many years has been one of the consistent and helpful friends of the school, was present and gave valuable words of counsel.

The twenty-fifth anniversary exercises were held the following day in the assembly hall in the basement of the school chapel, erected some years ago in memory of Mrs. Francis R. Delafield, of New York. The Hon. E. P. Buford, prosecuting attorney of the commonwealth of Brunswick, who lives just outside of Lawrenceville and therefore has had abundant opportunity to watch the development of the school through a period of twenty years, said that during his entire term of service he had never been called upon to prosecute a student or graduate of St. Paul's. Mr. Harry Green spoke of the relation of the school to the county, showing how it had helped to improve social and agricultural conditions. The Rev. N. P. Boyd, of Brooklyn, and the Rev. E. E. Miller, of Petersburg, told what St. Paul's had meant to them in fitting them for the Church's ministry. The anniversary address was made by Mr. John W. Wood, secretary of the Board of Missions.

St. Paul's Normal and Industrial School is the outgrowth of a little parish school started in 1883 in the vestry room of the Negro church in Lawrenceville by the Rev. James S. Russell, who had just been ordained to the diaconate and had been assigned as missionary to Brunswick and Mecklenburg counties. Having had part of his preparation at Hampton Institute under General Armstrong, he was not long in appreciating the importance of using as much of his weekday time as possible in training some of the young people under his

Mr. Russell determined to make another venture. A desirable piece of property had come into the market and the young Negro clergyman purchased it for \$1,000, though he had nothing but his own notes to give in payment. Nevertheless, he let contracts for the erection of a building. Three days later the first contribution of \$5 came in, and on September 24th, 1888, the school, on its enlarged plan, was opened. There were only a dozen boarders and a handful of day pupils.

To-day St. Paul's has twenty-eight



EVERY YEAR ST. PAUL'S SCHOOL IS TURNING OUT A CROP OF EFFICIENT BLACKSMITHS AND WHEELWRIGHTS

care. He found himself in the heart of the black belt containing a Negro population of nearly 50,000 with an equal number in the counties immediately adjoining Brunswick.

St. Paul's School as it is to-day is a vindication of the faith that undertakes great things for God and humanity, even though the means for accomplishment may not be in sight. Mr. Russell started with practically nothing except a determination to do his best. For five years the school struggled on as a little parochial effort. It proved so clearly the necessity for such work, that in 1888

buildings all told, some of them of modern and excellent construction, some of them, it must be admitted, totally inadequate to their present work because they are simply worn out after many years of use. A great and wealthy church ought to replace them quickly. It owns 1,600 acres of land, has about 500 students and 400 full graduates in various parts of the South. More than 3,000 other young men and women have enjoyed some of its advantages, though unable to complete its course and receive its diploma. Its property is worth \$223,000.

It has been Archdeacon Russell's aim

from the first to have St. Paul's serve the community and the nation to the fullest extent. To understand what has been done in this direction one needs to get away from the school and Lawrenceville and note the effect of the school out in the country. Thirty years ago log cabins of one, or at most, two, rooms were the rule. Very few Negroes owned land or farming equipment. The Negro churches were crude, unpainted buildings. The assessed value of land and houses in the county owned by Negroes fell short of \$50,000.

In Brunswick County to-day there are 1,100 Negro land owners who hold full title; many others are farming land which they are paying for in installments. Of the 375,000 acres in the county, the Negroes own 56,000, and the assessed value of their real estate holdings is \$583,000. Twenty-five years ago there was hardly a Negro bank depositor in Brunswick; at present there are several hundred in the local banks. There has been vast improvement in farm equipment and farm methods, resulting in part from the annual farmers' conference held at St. Paul's. The public school system has been greatly improved. School terms are longer; teachers are better paid.

A trip over the county to-day would show that where formerly only unkempt log cabins stood, there are now hundreds of neat and attractively painted homes. Nothing could be more eloquent of the change that has taken place than the contrast between the modern home and the old log house, which sometimes stands near it. Once the log building was called "home" by the family; now it shelters the farm animals. Church buildings have been greatly improved and are generally well equipped.

If one has not time to see for himself all that St. Paul's has done, he may get some idea of its accomplishment through the statements of local white people. The sheriff of Brunswick some time ago wrote that the transformation he had witnessed was hardly conceivable.

The *Norfolk Index-Appeal* has said that "the white people of Brunswick experience the good results of St. Paul's in the elevated moral tone of the Negro's social and business life; in the lower rate of criminal expenses in the county, which have pretty nearly reached the vanishing point."

While St. Paul's is fitting young men and women to become teachers of their own people in the town and country schools throughout the South, strong emphasis is laid upon industrial training. During the commencement and anniversary exercises, exhibits of the thoroughness of this training were given in many departments. The cabinet makers had turned out excellent chairs; the workers in leather showed what they could do in making harness and cobbling shoes. Several of the school buildings, as well as fifteen or twenty of the best business buildings owned by white people in the town of Lawrenceville, bear witness to the skill of the school bricklayers, masons, and carpenters and to the excellence of its brick making. The millinery, dressmaking and domestic science exhibits showed what is being done to help young women to become the makers of attractive and comfortable homes. The school farm is fitting young men to go back to the land. It would seem to be there, after all, that the Negro in the South must work out the best of his future.

On its present scale St. Paul's School, with nearly 500 pupils, has a budget of only \$40,000 a year. Of this amount nearly one-half is provided by the appropriation from the Board of Missions. Student fees and a small endowment bring in a few additional thousand dollars. This leaves between \$15,000 and \$18,000 to be raised each year, largely through the efforts of Archdeacon Russell and his associates. Perhaps nowhere in this country will \$100 do more to insure the future welfare of the nation than \$100 expended at St. Paul's, Lawrenceville.



THE MAIN FRONT OF ST. MARGARET'S SCHOOL, TOKYO

RIKKYO KOTO JO GAKKO

THE EVOLUTION OF A GIRLS' SCHOOL IN JAPAN

ST. MARGARET'S SCHOOL for girls in Tokyo began its career in 1877. In its earlier years it shared the usual lot of new missionary enterprises in being moved about from place to place with little prospect of a permanent home. Those were days when the Japanese government paid little attention to the education of girls and young women beyond the primary grades. So St. Margaret's had things pretty much its own way. The more recent activity of the government in establishing schools for young women has meant a certain amount of competition for St. Margaret's, but on the other hand it has been of great benefit by compelling the school to progress in equipment and efficiency.

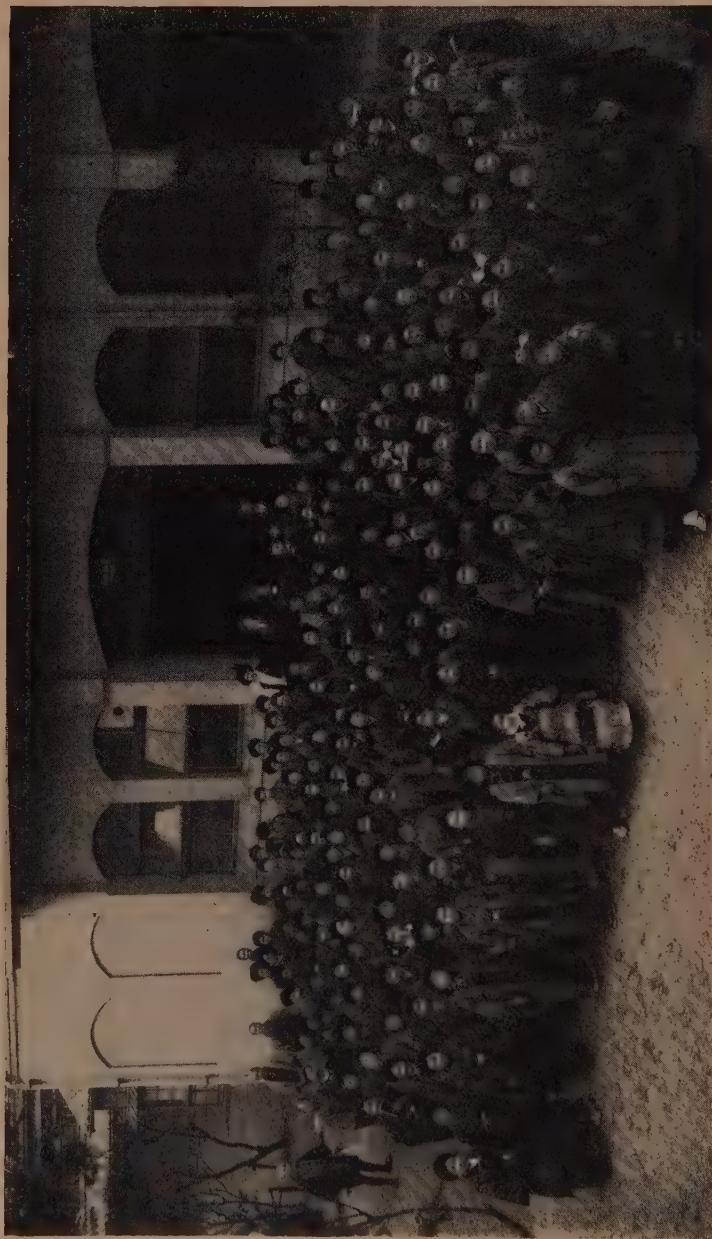
For several years from 1892 the school was entirely under Japanese control. Then once more it became more intimately related to the Church's work in Japan with Rev. J. H. Kobayashi as headmaster and Miss Gertrude Heywood as lady principal.

Its students now number about 200, drawn chiefly from the homes of Tokyo

merchants and professional men, many of whom gladly pay reasonable fees for the advantages their daughters receive in a Christian school. But school fees in Japan are very small compared with American standards. So the Board of Missions pays the salaries of the American teachers and grants the school \$2,000 a year for its running expenses. Were it possible the Board would gladly do more than this, for it knows the vital importance of Christian training for the young women of a progressive nation like Japan.

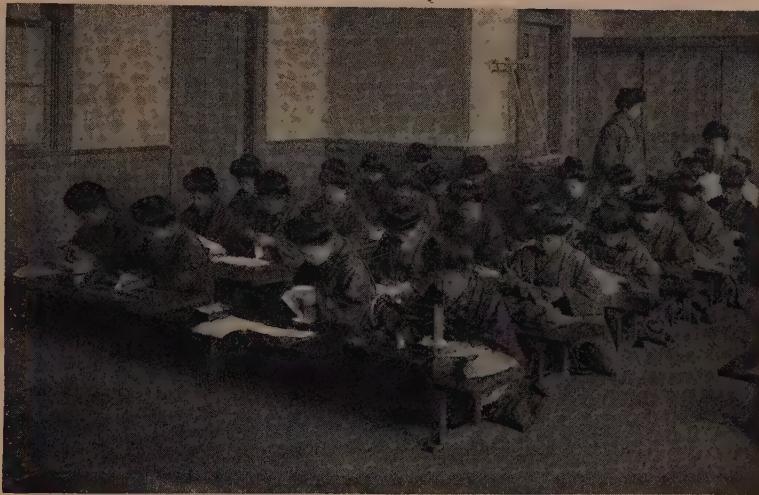
In 1910 money was given for a new building for St. Margaret's, and by May, 1911, half of the desired building was completed. Then more money was contributed, largely from the Women's Missionary Jubilee meetings of 1911. Work was continued and the whole finished in June, 1912. The amount of money contributed was approximately \$25,000. The dormitory also was improved, and both day school and dormitory are gaining excellent reputations among the Japanese.

A man and his wife came to Tokyo



ST. MARGARET'S TEACHERS AND STUDENTS IN FRONT OF THE GYMNASIUM BUILDING

There has been constant growth in the number of students although the educational standards have been rising steadily and the conditions for entrance have been made more strict



A SEWING LESSON IN ST. MARGARET'S SCHOOL

The girls have four hours of sewing a week and learn to make every article of clothing worn by men, women and children. They also have regular instruction in cooking, domestic science and practical chemistry

to put their daughter in a girls' high school. They first consulted a friend, who recommended St. Margaret's, known

in Japanese as the *Rikkyo Koto Jo Gakko*. They said they would not consider a Christian school under any cir-



A CLASS IN FLOWER ARRANGEMENT IN ST. MARGARET'S SCHOOL

This and the Tea Ceremony are two arts learned by nearly all Japanese girls



AT THE FORMAL OPENING OF THE NEW ST. MARGARET'S THE GREAT ASSEMBLY HALL, ERECTED THROUGH THE GIFTS OF PHILADELPHIA WOMEN, WAS CROWDED Count Okuma is speaking. Bishop McKim, Mr. Kobayashi and representatives of the Minister of Education, the Mayor of Tokyo and the head of Kyoashi district are on the platform



ST. MARGARET'S GIRLS STUDYING ZOOLOGY IN THE SCIENCE LECTURE ROOM

cumstances, and they set out to visit the best known schools in the city. At the end they thought they might as well take a look at the one recommended to them. They did so and decided that the dormitory was better than any other they

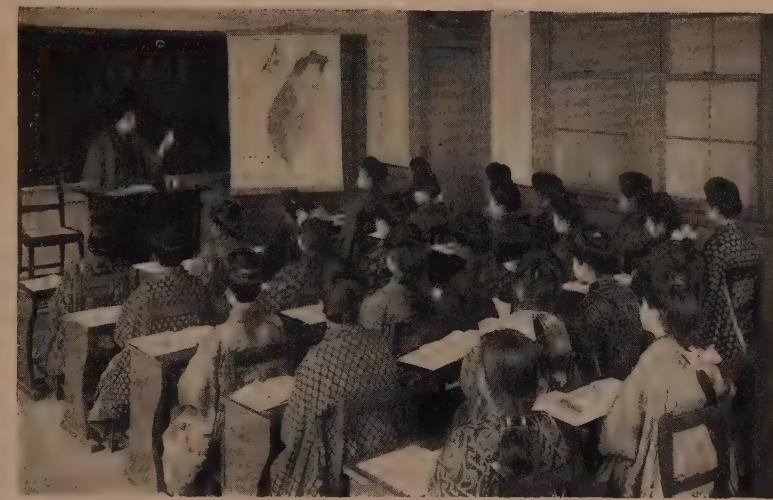
had seen, and the school building as good as the best of the others, with the advantage of being new. They applied for entrance for the daughter and notified the friend to that effect. The friend happened to be the medical inspector for



THE REFERENCE LIBRARY AT ST. MARGARET'S SCHOOL



THE PLAYGROUND AND REFRESHMENT TENT ON THE DAY THE NEW ST. MARGARET'S WAS OPENED



ST. MARGARET'S GIRLS TAKING A LESSON IN GEOGRAPHY

St. Margaret's and he enjoyed telling the tale to the authorities at the school, and needless to say, they enjoyed hearing it. An interesting sequel may be working out, for an aunt of this girl, who lives in Tokyo, said to one of the teachers in

the dormitory the other day, "I have been so much impressed by the change for good brought about in my niece by the Christian teaching in this school, that I think I shall look into it myself and see what this teaching really is."



ST. MARGARET'S GIRLS AT GYMNASTIC DRILL

The school tries to teach its students to overcome one of the great difficulties of Japanese women, a lack of physical strength due largely to lack of exercise

A NEED OF THE ORIENT

By Payson J. Treat, Ph.D., Associate Professor of History in Leland Stanford University

IN spite of local disturbances—the Balkan War, the floods and tempests of our Middle West, the rampant militarism of Europe—I believe that China will continue to hold for many years a prominent place in the attention of the whole world. It is reasonable, therefore, for the moment, to think of the Orient in terms of China.

The Chinese leaders are face to face with the greatest task which has ever confronted men in authority. To establish good government over so vast a territory and among so many scores of millions, to raise their standards of living and their general prosperity, to provide for the education of the young, to find relief from the scourges of plague and of poverty, and to defend the fatherland from the greedy powers of the West, surely these are tasks which might well appal any conscientious official.

What China needs today is trained leaders. Not merely men who know how to grapple with these great political and economic questions, but men who can set standards of moral development. For centuries the Chinese have been skillful traders and shrewd bankers, yet in this time of national crisis there is no Alexander Hamilton to build up the credit of the state. And in spite of the frequent linking of the names of Dr. Sun Yat Sen and of George Washington, time alone can tell whether the association is entirely deserved.

That China has some leaders is evident from the unexpected success of the revolution. Within four months the Manchu control of China was destroyed and a republic proclaimed. This had been the dream of Chinese reformers and revolutionists for many years. Not for a republic, in many cases, but for the overthrow of the hated Manchus.

Time and again they had tried to shake off that alien control, but ever without success, and yet in 1911, success came beyond the wildest dreams.

This achievement meant that during the past few years there had been developed a new type of leader. Men who had been trained abroad, in Japan, in America and the countries of Europe. Men who understood the value of organization, co-operation and discipline. And more numerous than these were the products of the mission schools, which for years had been preparing young men and women for leadership. The revolution gave them the opportunity. In every province some of these mission-trained men rose to high positions of responsibility, and in many cases they brought with them a moral strength which was sorely needed in those days of revolution.

Today the Chinese people are eagerly seeking to learn all that they can about the West, just as Japan sought the same lessons forty years before. They desire to make themselves masters of all the products of Western experience. They demand an army and a navy, railways, schools, colleges, republican institutions, industrial development. It will take time for these desires to permeate the great mass of the Chinese people, but the leaven is unquestionably at work. It is pathetic to see the importance attached to even a smattering of Western learning. For the man who knows the methods and processes of the West is now sought after, whereas a decade ago he had to hide his light under a bushel.

But how much more valuable than the man who knows the mechanism of Western civilization is the man who understands that in its richest development Western civilization is really Christian civilization? For there is the

danger in China, that there was and is in Japan, that when the old standards are swept away no new ones will replace them and a purely materialistic philosophy will result.

What China needs, therefore, is trained leaders, men who know the real underlying springs of Western progress.

And this need, I believe, can best be supplied through the educational work of the Christian missionary. The pioneer work has already been done. The success has been demonstrated. In every province there are splendid schools which have won the confidence and support of the Chinese. And these schools have sent forth a small army of men and women of high character who have testified to the value of these agencies.

Last summer I was especially interested in visiting as many of these schools as opportunity offered. I visited the work of many communions. I was especially impressed with the splendid work of St. John's University in Shanghai. And at Tientsin, Peking, Wuchang, Foochow, Hangchow and Canton I found notable institutions. Last year, which was one of retarded work, due to the revolution, there were 440 mission schools, above the elementary grade, with over 20,000 students.

On every opportunity I talked with the principals or teachers about the later careers of the graduates of these schools, and I was delighted at the splendid records of usefulness made by so many of them. At Foochow, for example, I had the pleasure of meeting a little group of alumni. Two of them had been prominent leaders in the revolution and held high executive posts in this province which contains 22,000,000 people. I was especially impressed with one of these young men. He had not only graduated from the mission school but he had acquired so thorough a Chinese literary education that he had passed two of the severe old-style examinations, and had even tried those at Peking. When the revolution broke out he was a successful business man in an adjacent city.

He was sought out because of his ability and his high character, and although he tried to evade the call yet he finally sacrificed his personal comfort for the public weal and accepted the onerous and distasteful position of provincial treasurer. This was an office which carried with it exceptional opportunities for graft and peculation, especially in the troubled times of a revolution. Yet for almost a year this splendid Christian had kept his name untarnished. He had brought not only knowledge but character to his task.

And so in south China the man who is at the head of the educational system for the great Kwangtung province, with its 32,000,000 souls, was up to a year ago the principal of the Chinese department of the Canton Christian College. He is endeavoring to apply on a large scale the lessons he learned in that mission school. Many other examples could be given of the work that is being done by these talented men.

I do not maintain that every boy or girl who studies in such a school emerges as a Christian. But I do attach a very high value to the influence of the consecrated men and women who are engaged in this work. A boy may remain for two or three years and believe that he is still a Confucianist or a Buddhist. But I believe that the force of Christian example set by his teachers will cause him to model his life rather on the principles of Christ, than on those of Gautama. And I understand that it is the exception for a boy to graduate from such a school without accepting the Christian faith.

So today, although a boy may secure a very good education in the government schools and colleges which are modeled on Western lines, yet his education will be one-sided, for it will be lacking on the moral side. It is personality which counts in a teacher, in America or in China, and the missionary teachers excel in that most important qualification.

It will be urged that the place of the mission school will soon be taken by the

government schools, which were being rapidly established before the revolution, and which will go ahead with greater impetus under the leadership of the reformers. The experience of Japan will help us to an answer.

In my opinion the great progress of Japan in the past forty years is due primarily to the recognition, on the part of government, of the immediate necessity for general elementary education. So, in 1872, the emperor issued orders for the establishment of primary schools throughout the country so that "all people, high or low, should receive education, so that there should not be found one family in the whole empire, nor one member of a family, ignorant and illiterate."

Under the direction of an American adviser the Japanese department of education organized these elementary schools and made attendance compulsory, with such effect that in 1910 over 98 per cent. of the boys and girls of school-going age were in school, a record rarely equaled the world over. But Japan is a poor country. She could not furnish free education as lavishly as can we in this bountiful land. She is not able to meet the demands of the children for higher education. To the middle schools, which compare with our higher grammar and lower high schools, only one-half the applicants are admitted. And the proportion admitted to the high schools is still smaller. In Tokyo, for example, for one boy who is admitted more than six are turned away.

So in spite of the well organized elementary system in Japan, the fact remains that there is a very large field available for the mission schools. There are thousands of boys and girls who turn to the church high schools and colleges and receive there not only an academic but a moral training which is not given in the secular schools.

The Japanese government has realized the lack of moral training among the rising generation. To be sure, a course in morality has been provided in the cur-

riculum ever since 1872, and in 1890 an imperial rescript urged the development of virtue. But it seems self evident that even an imperial rescript is a poor substitute for the religious life which is so lacking in contemporary Japan.

So I believe that there will be a great and a growing opportunity for the mission schools in China for many years. It will take decades if not generations before the Chinese republic can meet the demands of the ambitious youths of the land. And even when this time comes there will still be a field for the church schools, which at that time, let us hope, will be controlled and supported by the native Christian church.

But today, in my opinion, we can render no better service to our cause than to help the countries of the Orient develop the trained leaders which they so much need.

Yesterday it was Japan, today it is China, and tomorrow it may be India, who seeks to learn the secret of Western success. Surely we will not be blameless if the Orient satisfies this desire with the husks of Western civilization, rather than with the Bread of Life.



AN ALASKA MEMORIAL

THE remembrance of the life and work of the late Deaconess Louisa Smart is a priceless possession of St. John's mission, Ketchikan, Alaska. Great interest has been taken in placing in the church a bishop's chair and a kneeling desk as a memorial. Bishop Rowe, in blessing the chair, spoke most appreciatively of Miss Smart's character and work. On Decoration Day the children of the Indian school met for a short service in the church and placed a wreath of their own making on the chair. She gave these children of her best and gained from them the reward she would most have desired—their love and gratitude and a desire to be worthy of her teaching and example.



THE BUDDHIST MIDDLE SCHOOL, FUKUI

THE CHURCH IN A BUDDHIST STRONG-HOLD IN JAPAN

By the Reverend J. Hubbard Lloyd

FUKUI is the ancestral home of the old daimyos of Echizen. It is a city of 54,000 people and an important governmental, educational and manufacturing center. Nowhere on the west coast of Japan is there a more strategic point for the Church's work.

The country about Fukui is largely given to silk culture and the town is full of factories. Late into the night one may hear the whacking of the looms and the whir of other machinery busy at work making the famous habutais. One of our Christians who works in a silk factory told me that during the winter they *only* work from six or seven in the morning till seven or eight at night, but that in the summer they usually begin work about four a. m. and keep it up till about ten or eleven p. m.

Fukui has many schools of varying grades—primary, middle, normal, agricultural, commercial, besides several large Buddhist schools. Most of these schools have their own dormitories and students from all over this prefecture

come here to study, living either in the dormitories or boarding in private houses.

Although it is not yet possible to give definite religious teaching to the students in the schools yet there is a splendid opportunity to get in touch with them outside of school hours. A few attend the Church services; more attend our night school, where once a week we hold a short service with a talk on ethics or morals or Christianity. Some of the boys come to our young men's association meetings, at which we have a study of the Bible and short talks made by the different members on some religious subject, either Christianity or religion in general.

The most hopeful and profitable part of our work lies, I believe, among the students. Many of them have already learned something of the spirit of Christianity through their study of history and English, and are really desirous of hearing something more.

Recently an agent of a Christian publishing house sold several hundred

copies of the Bible, New Testament and single Gospels in the schools of Fukui and neighboring towns. Does not this augur for more freedom in thought and for a greater opportunity in the future to carry Christianity more widely and thoroughly to the students of Japan?

There is another encouraging sign. Buddhism is trying to arouse itself and regain some of its lost influence. In doing so it has adopted many Christian methods. We see everywhere notices of Buddhist Sunday schools, Buddhist young men's associations and Buddhist woman's auxiliaries. The priests evidently recognize that they must either

dhism, has a large number of temples, and in certain parts of the city it is practically impossible to do any Christian evangelization because the people will not listen. Nevertheless a greater interest is being shown at present toward Christianity than has been seen for several years past. One reason for this is that the position of Christianity has been greatly improved in the eyes of many of the Japanese by the action taken last year by Mr. Tokonami, the Minister of Education, in bringing together the representatives of Christianity, Buddhism and Shinto to consider what might be done for the moral edu-



THE FUKUI MIDDLE SCHOOL

bestir themselves and win back the confidence and interest of the people or retire from the field.

Fukui is a Buddhist stronghold. Last year the Fukui Buddhists contributed more than any other city in Japan toward liquidating the standing debt on the Nishi Hongwanji temple property in Kyoto. The present abbot of that temple has managed to encumber the property with a very large debt. Fukui has a strong body of Buddhists belonging to the same Shinshu sect, who back up their faith with their means.

What is the outlook for Christianity in Fukui? The place is steeped in Bud-

cation of the young. As a result of this official act the Japanese are more and more looking upon Christianity as one of their recognized religions.

While the Buddhist adherents are stirring themselves in trying to win back their one time influence over the people, the fact is that they are slowly losing ground. So much so that many people have given up their faith in Buddhism and have no religious convictions at all. Very few of the younger generation are accepting Buddhism. If they do, it is merely a formal acceptance because their parents are Buddhists.

This widespread falling off from the

Buddhist ranks is accompanied by an increasing desire for something which will satisfy the spiritual longings of "young Japan." This is our chance.

Last year one of the students of St. Paul's College, Tokyo, wrote an essay, in which he voiced the feeling of hundreds, nay, thousands of his fellow students. He says: "At present we are reproached that we Japanese young men of today have been affected with this disease—pessimism. But I think educated young men of today are not victims to the desire of enjoying inglorious ease, despising labor. They possess the courage for self-denial and the valor for self-sacrifice. They are, however, at sea. They do not know the object for which they should exert themselves. Herein lies the great crisis of young

men. Give us an active and inspiring ideal." This young man has put his finger on Japan's great need. Young Japanese are the greatest romancers and hero-worshippers to be found anywhere, but the food given them to satisfy such hunger is both meagre and mediocre. No wonder they want "an inspiring ideal." And where can they find a higher, more romantic and inspiring ideal than in the following Him who hath said, "I am come that ye might have life and have it more abundantly"?

The students in Fukui are no exception. They, too, are lovers of the romantic, of the ideal, and we hope that in the near future many of them will be able to find their longings satisfied in the only perfect ideal given for men to follow.

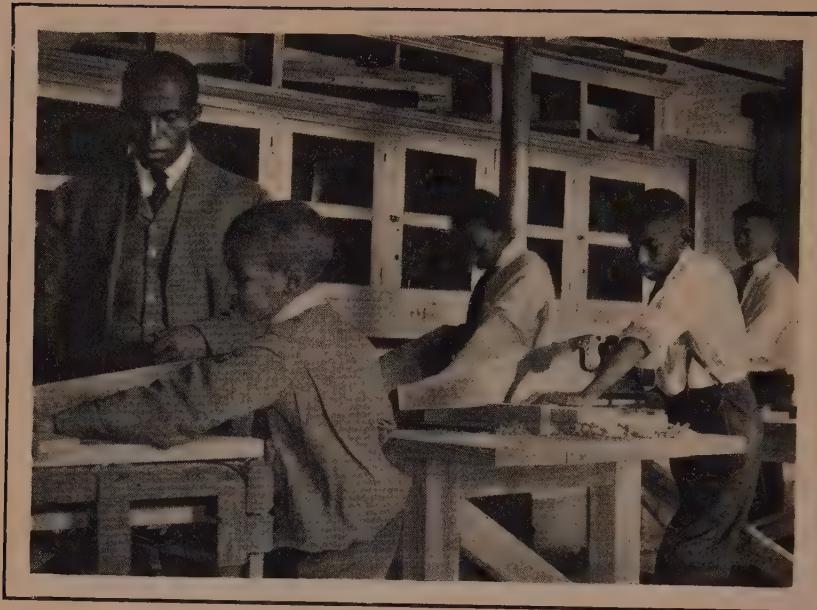
ST. AUGUSTINE'S SCHOOL, RALEIGH, CLOSES A SUCCESSFUL YEAR

ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., closed a successful year of work on May 29th. The total enrollment for the year was 447. The graduation address was made by Dr. W. D. T. Williams, Secretary of the Slater fund. Speaking on education and its purposes, he emphasized the value of thorough training and the dangers of superficial knowledge. Graduation is not the finishing of a process, but simply the door through which men and women pass to larger opportunity. The South, in common with all other parts of the country, is demanding efficiency in its workers. The Negro must meet this test. He urged especially that those who have had the advantages of education should identify themselves with the farming interests of the South and endeavor to make farm life and work attractive and efficient. Others taking part in the commencement programme were Bishop Cheshire, of North Carolina, and Bishop Strange, of

East Carolina; Rev. M. A. Barber, of Christ Church, and Rev. I. McK. Pittenger, of the Church of the Good Shepherd, Raleigh. The baccalaureate sermon was preached by Rev. George M. Plaskett, of Orange, N. J.

Graduates received certificates in cooking, sewing, carpentry, masonry and nursing. Exhibits were shown of some of the skill of St. Augustine's students in various household and mechanical occupations.

During the past year the students have completed a building, in which practical teacher training is carried on, and have erected the new brick dormitory for the girls' department, so far as the money in hand would permit. At least \$7000 more will be required to complete the building, which is urgently needed to accommodate the additional students who wish to enter, and to safeguard those already there from the serious fire danger which they now daily incur.



ST. AUGUSTINE'S SCHOOL, RALEIGH; THE CARPENTER SHOP



ST. AUGUSTINE'S SCHOOL, RALEIGH; THE MYSTERIES OF DOMESTIC SCIENCE



ST. AUGUSTINE'S SCHOOL, RALEIGH; AN EXHIBIT OF NEEDLEWORK



ST. AUGUSTINE'S SCHOOL, RALEIGH;
A CORNER OF THE HOSPITAL



ST. AUGUSTINE'S SCHOOL, RALEIGH;
THE MAKING OF HOUSEWIVES



THE CHINESE STUDENTS OF ST. PAUL'S COLLEGE, TOKYO, AND THEIR GUESTS, GATHERED TO CELEBRATE THE RECOGNITION OF THE CHINESE REPUBLIC BY THE UNITED STATES

AMERICA AND THE CHINESE REPUBLIC

By the Reverend J. Armistead Welbourn

ON May 7th the Chinese students connected with St. Paul's College, Tokyo and the Shisei School for Chinese gave a dinner to celebrate the recognition of the Chinese Republic by the United States. After obeying unwritten rules by facing the camera, the guests prepared themselves to experience the novelty of a Chinese feast. It began, as is usual, with sweets, but before these had been disposed of it was found that the cook was not ready. So it was decided that the speeches should come before the dinner.

Dr. Reifsneider's welcome, as president of St. Paul's College and principal of the school, was followed by several speeches in Japanese, Chinese and English. Mr. Liao, son of the governor of Chengtu province in China and a Christian student in St. Paul's, expressed gratitude for the many kindnesses received from the government of the United States. Bishop McKim voiced the sentiment of all present by saying that he hoped the five stripes of red, yellow, blue, white and black, which have displaced the dragon on the Chinese flag, would stand for righteousness,

mercy, peace, truth and justice. The greetings of English Christians were given by Rev. W. P. Buncombe, and then Mr. Koshiishi, the head teacher in the Chinese school proposed a four-square fraternity of America, England, China and Japan.

By the time the speeches were over the cook was ready and we continued what was to many of us our first Chinese dinner. Chopsticks we are used to, and little bowls, but we tasted the food as gingerly as newcomers do the Japanese food we quite enjoy. Dinner over we retired to the assembly room, and after a little Chinese and foreign music dispersed. Certainly we Americans could not but appreciate the friendly spirit of these Chinese young men who are grateful for the sympathetic help of our country at a critical time in their history.

¶

WE are proud of and grateful for our old friends. One of them wrote recently: "Enclosed please find five dollars for the flood sufferers of Hamilton from one who has taken THE SPIRIT OF MISSIONS for fifty years."

THE LITERATURE OF MISSIONS

JOHN WESLEY'S assertion, "I look upon the world as my parish" supplies the title for a very interesting review of the work of the English Methodists in the foreign field, written by Dr. and Mrs. Findlay.¹ This year marks the centennial of the Wesleyan Methodist Missionary Society. This volume gathers in convenient form the stimulating record written through the past one hundred years by many devoted workers in various parts of the world. It shows how Wesley's sense of responsibility and duty has been effectively carried out. It tells of advance in the American colonies, the West Indies, West and South Africa, the South Seas, India and Ceylon, China and Europe. Altogether, it is a story for which English Methodists may well be grateful. It indicates among other things how many men of different methods as well as many different organizations are being used by God to carry out His purpose in the world.

SEVERAL years ago ten Presbyterian laymen agreed to direct and finance what they called a "Forward Movement" for foreign missions within their own communion. They were in some respects the pioneers of the Laymen's Missionary Movement which has done such effective work on behalf of many communions during the last seven years. They called to their aid a layman who had served for some time in India. Their work and his has helped not a little to bring about the steady ad-

vance in the foreign missionary giving of the Presbyterians. He has been able to devote his entire time to organizing synods, presbyteries and congregations for systematic missionary study and endeavor. In many instances congregations have been directly related to work abroad through an agreement to undertake the support of one or more missionaries. A few Presbyterian congregations are now supporting not only individual missionaries, but actually whole stations. Out of his experience in the last few years, Mr. David McConaughy has produced an interesting handbook of Presbyterian Missionary work.² It deals with the responsibility of Presbyterians for world-wide evangelization, with the wide sweep of the work now under way, with the home administration, and with methods and achievements in the field. Plans for increasing the efficiency of congregational and other agencies are also given. Mr. McConaughy has done his work well and the book cannot fail to be suggestive to others than Presbyterians.

FOR an interesting and informing account of things that, for the most part, lie near the surface of Central American life, Mr. Putnam's *The Southland of North America*³ can be heartily commended. He makes no pretence to a profound study of social, political or religious conditions. He writes travel sketches of a journey undertaken for pleasure and interest. Nevertheless in his breezy and vivid style he tells much that any traveler minded to follow him will welcome, while now and then he touches more fundamental matters.

¹Wesley's *World Parish*. By G. G. Findlay, D.D., and Mary G. Findlay. George H. Doran & Company, New York. \$1.00.

²The *World Work of the Presbyterian Church*. By David McConaughy, Presbyterian Board of Education. Philadelphia. 50 cents.

³The *Southland of North America*. By George Palmer Putnam. G. P. Putnam's Sons. New York. \$2.00.

Like Mr. Frederick Palmer and others who have preceded him, Mr. Putnam found Costa Rica and Salvador the only real Central American republics. Their people enjoy reasonable freedom, prosperity and happiness. Nicaragua and Honduras are the political plague spots. Guatemala, with immense natural resources, lies under the iron hand of a dictator, but is not in a hopeless condition. Panama is so closely allied with American interests through the Canal that it is likely to progress steadily if slowly.

The adherence of the United States to the Monroe doctrine, and its failure to act up to the responsibilities the doctrine implies, expose this country to the possibility of serious differences with European governments. At the same time this attitude, as Mr. Putnam puts it, "has proved for the republics a perpetual franchise for deviltry." The opening of the Panama Canal will certainly focus attention upon Central America and may lead to a popular demand for a more positive American policy with regard to these southern republics.

Mr. Putnam, besides being a keen observer and an interesting writer, is evidently an expert photographer. His book is the most fully and intelligently illustrated volume of travel we have seen in many a day.



A FIFTEEN HUNDRED - MILE journey up the Yangtse Kiang in a houseboat supplies an abundance of novel and interesting, though not always comfortable, experiences, even to a fairly seasoned missionary. Unfortunately Mr. Munn's special abilities would seem to run in other directions than story telling or vivid reporting. We fear his book* will not prove as delightful to boys and girls—in America, at least—as Bishop Cassells, of West China, thinks in his appreciative introduction.

**Three Men on a Chinese Houseboat.* By Rev. W. Munn. F. H. Revell Co. New York, \$1.00.

LETTERS TO THE EDITOR

[THIS Department is open to all readers of THE SPIRIT OF MISSIONS for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of THE SPIRIT OF MISSIONS. The appearance of a communication merely means that the Editor considers it of sufficient interest to justify its publication.]

MISSIONARY BOXES

To the Editor of THE SPIRIT OF MISSIONS:

IN connection with "The Iowa Idea" I am strongly moved to say a few words from my own knowledge of the lives of some missionaries, though not from personal experience. The relief and joy a well-filled missionary box brings to an over-burdened mother is unspeakable. The money value would be almost no compensation in comparison.

Picture to yourself a woman doing all of the work necessary for the care of a house and a family, including three or four small children. The cooking of meals, washing, ironing, sweeping, cleaning, perhaps, when the father is absent, the tending of fires, carrying coal, or wood, removing ashes, carrying water, with the frequent interruptions caused by the needs of the children; attending guild meetings, helping with church suppers, or other entertainments, calling on sick and well, etc., etc. What time is left for sewing beyond the never ending mending? The needs of a growing family are many, and to have them generously met by a box full of clothing "ready to wear," wisely chosen, carefully, often even daintily made, not only fills the hearts of the recipients with deep gratitude to the senders, but lifts a heavy burden from the tired mother's shoulders. What is money in comparison? Besides, it is not true, even in these days, and in the civilized East, that money will buy good material in small places everywhere. Proximity to a large city may mean the possibility of

shopping there, but it also means fares and time and strength which cannot be spared without an increase of the burden.

Many times I have heard remarks like these:

"I don't know how we could have pulled through the year without that box."

"It has been *such* a help to have all these things made for us; I get almost no time to sew."

"Just see what nice things they have sent us; nothing that is not new and good and useful, and so many pretty things and so beautifully made. Wasn't it kind and thoughtful?"

"Just think of those people who don't know us at all doing all this work for us. It will save me so much time and worry, and they sent us such a dear good letter with it, too!"

Then there is the value to the senders themselves. We learn to care for those for whom we have done some kindly deed. Working for some missionary's family stimulates our zeal and keeps us happily and healthily busy, awakens the best that is in us, takes us out of ourselves, and a common ground of work promotes good fellowship. There are some, too, even in the wealthier city parishes, who can and will gladly give time and labor, but cannot give money. Let those who cannot work provide the material for those who can. To those who prefer to send a check I might say that it would surely be a very welcome addition to any box.

ONE WHO KNOWS.

To the Editor of THE SPIRIT OF MISSIONS.

I WISH to register a most earnest protest against discontinuing the missionary box, for several reasons:

1. An equal sum in money would not be generally given, and if it were, money does not always represent thought, interest or sacrifice.

2. What good would a cheque for

even \$100 do a missionary in, say Fort Yukon, or even in isolated mission places in the States?

3. Women of slender means and great hearts (of which class the majority of our best Church workers are comprised, could not possibly give in cold cents a sum equal to the comfortable and valuable garment they would make.

4. And by all means the most important is the fact you mention, "the educational value of the annual missionary box." The backbone of all Church activity is the woman of slender means and large intelligent interest. She rarely needs to be coerced into giving or doing. But her more prosperous (and less fortunate) sister knows nothing about the needs of missions, therefore is not at all interested and the easiest thing for her to do is to put her hand into a well-filled purse and give a comparative pittance to missions.

Therefore, if for no higher, nobler reasons I heartily advocate the retention of the practice. No sum of money which the average Woman's Auxiliary could send to any field would mean as much as the box. The latter is redolent with personal interest, taste, sacrifice and the practical understanding of the needs of the recipients.

Much real service to God and His Church goes into the preparing of a missionary box and most of us need all the elevating help we can possibly receive.

ROSA B. GREENE.

THE Church Missionary Society of England closed its year on March 31 with a deficit of \$140,000 for the year's work. Although the Society during the last two or three years has been making retrenchments, it has not succeeded in bringing the income and the expenditure together. As the Committee of the Society has made retrenchment in the expenditure, the supporters of the Society have made retrenchments in gifts. In other words, the English Church has taken the Society at its word.



THE CONGREGATION WAS TOO LARGE FOR THE CHURCH, SO THE INDIANS HELD THEIR EASTER SERVICE IN THE COUNCIL HOUSE

AN INDIAN EASTER

By the Reverend John Roberts

SPRING is always a happy season on the Shoshone reservation, in Wyoming. The coming of warmer weather after the rigor of winter is hailed by the Indians with feelings of relief and pleasure. This year Eastertide found us still in the grip of winter. The roads were almost impassable but the services at nearly all the stations were well attended. The congregations at some were unusually large.

In the Shoshone camp about eighty gathered together to listen to the Gospel story from "Moo-yah-vo," the catechist.

The Church of The Redeemer at the agency was crowded with young English-speaking Arapahoe and Shoshone boys and girls, who had come to join with the whites in celebrating the anniversary of the Resurrection. It was encouraging to see so many of these young school boys and girls with their bright, intelligent faces joining heartily in Christian worship and contributing to missions. The offering was liberal.

At the Shoshone mission chapel the Indian girls sang their Easter hymns and anthems well. The contents of their pyramids they wished to be used "to build other mission schools."

At Fort Washakie the service was good. The Easter offering of the Sunday school, with that of the congregation

and the contribution of the Ladies' Guild, will make up their full apportionment.

In the Arapahoe camp, where the new St. Michael's mission is to be built, the congregation numbered at least two hundred and twenty-five. The little log church, "Our Father's House," was too small, so they assembled in the tribal council-house. In this primitive structure, which affords but poor protection from the weather, on its damp earth floor, a larger number than ever before knelt to receive the Holy Communion. At this service also Herbert Welsh, the catechist, presented sixteen for baptism, of whom eleven were adults.

¶

DEVIADAS is a gray haired Hindu who, some time ago, became a follower of our Lord and took his present name, meaning "Servant of God." Later at a meeting the old man was asked, before the people of his village, "Have you joy and peace now, Devadas?" "I have glory in my life," was his reply. An old, bent figure, dressed in a dingy cloth wrapped about him, and a staff in his hand, not much glory to our outward vision, but it is in his heart and shines through his face, and he testified to his friends and relatives with no uncertain sound.

A HIGH-SCHOOL COMMENCEMENT IN THE CITY OF PEACE

By H. Tamura, Principal of St. Agnes's School, Kyoto, Japan

(SEE FRONTISPICE)

ST. AGNES'S SCHOOL celebrated its eighteenth anniversary on March 24th, 1913. Though the day was hazy, the nightingales were warbling their sweet notes among the plum blossoms as if to congratulate us. The school entrance was decorated with a couple of the national flags of the Rising Sun. When the doors of the assembly room were thrown open, the teachers and pupils entered and seated themselves at appointed places, and then the guests were guided by the principal to their reserved seats. All was perfectly quiet. One could have heard a pin drop at the farthest end of the room as the presiding officer announced the beginning of the exercises.

The hymns were sung by all the pupils. Our music teacher being absent, a pupil played on the organ and acquitted herself splendidly, and the essays read by the girls were very good. Bishop Tucker was expected to make a valedictory address to the graduating class of twenty-six but he was called away and much to our regret could not come.

As soon as the exercises were over the guests were conducted by the principal into several rooms where the pupils' handiwork in dressmaking, penmanship and painting was exhibited. In still another room the portraits of the seventeen successive graduating classes were hung in order, showing at a glance how nicely the school has grown during these years. Finally the guests were treated with Japanese cake which was served in wooden boxes with wrappers according to the Japanese custom, so that the refreshments were not eaten at

the school but carried home in the boxes.

On the same day the alumnae association had its annual meeting. About 150 mothers, wives and maidens dined together and had a pleasant time talking with their old friends and classmates.

Thus our eighteenth graduating exercises ended with good success. In the midst of gladness and satisfaction, however, I must with reluctance mention one thing which we can not help regretting. It is in regard to our assembly room. The largest room in the school can hold at most about 150 persons—hardly room enough to accommodate all the teachers and pupils. So, when the whole school is to assemble, all the seats are removed, and persons are obliged to sit on the floor. It is a great defect that our school has no larger room. We often desire to have large meetings of pupils and parents, but cannot simply because we have no room for them. We have for a long time felt the need of adding to our school building a suitable assembly room, but now feel it more strongly because we have more frequent occasions of having large gatherings. God pity our school and provide us with a convenient assembly hall! This is our earnest and constant prayer.



AS a result of ten years' work at St. Mary's Church, Kyoto, the Rev. W. J. Cuthbert can point to more than 300 young men, most of them students, who have been baptized. Some of them are now in business in Kyoto and are able to contribute to the support of the church.

THE FORWARD MOVEMENT

SOUTH CAROLINA'S CANON

AT its last meeting the South Carolina Council adopted a canon providing for the appointment of a diocesan commission on missions. Its duty is "to promote the Forward Movement recommended by the General Board of Missions, especially by endeavoring to secure the introduction in every parish and mission of the every member canvass for missions and the duplex envelope system, and also the prompt payment in full of the apportionment for missions for this diocese." In addition to the bishop, who is an *ex officio* member, the commission will include six clergymen and six laymen. They are to inform themselves thoroughly with regard to the Church's general missionary work, accept invitations to speak to congregations, devise plans for the giving of the full apportionment, and generally help to keep before the South Carolina people their relation to the world-wide enterprises of the Church.

A DAY'S WORK IN ALABAMA

FOLLOWING several missionary services and a laymen's dinner, at which the Rev. R. W. Patton, Department Secretary, was the chief speaker, the men of Nativity Church, Huntsville, Ala., started immediately on a canvass of the congregation. By five o'clock the first day 130 persons out of 253 had been interviewed, of whom 111 had become missionary subscribers on the weekly plan. The result of the first day's work was subscriptions totaling \$735. When the canvassers made the report of the first day's work the most influential man in the parish, who had doubted the possibility of a successful canvass, said: "Well, I am simply astonished. I didn't think it possible. I throw up my hands. I am convinced, and all this comes from only half of our communicants. Besides, here are a lot of new subscribers to the parish. It's remarkable. I don't understand it."

The rector declared: "This is the biggest day in the history of this parish." The present results have been secured in spite of June weather, and in spite of the absence of some of the wealthier members of the congregation. When the work has been completed it is practically certain that the amount subscribed for diocesan and general missions will run well over \$1,200. In addition to its weekly offerings the parish has decided to give the Easter offering that usually amounts to something like \$600 to missions.

CHICAGO LAYMEN

CHICAGO'S missionary committee of laymen, in a bulletin addressed to the laymen of the diocese at the end of May, reminded them that to May 10th \$14,084 had been given by the congregations, Sunday schools and branches of the Woman's Auxiliary on account of the apportionment. The committee continued: "It must be borne in mind that only four months remain before this fiscal year terminates. These four months are the summer months of the year, when, owing to the fact that many people are away on their vacations, the church activities are apt to be at their minimum. Strenuous efforts will have to be made if we are to succeed in meeting this apportionment for Domestic and Foreign Missions."

A DEMONSTRATION

THE every member canvass and the weekly offering plan have justified themselves at St. Peter's, Niagara Falls, N. Y., as evidenced by this message from the rector: "Would you send me 200 duplex envelope pledge cards? We are about to make another canvass of the parish, for the system works well. We have paid all diocesan obligations, have nearly met our apportionment (will pay the rest next month) and the running expenses of the parish have been met month by month."

THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS

THE Treasurer's report submitted to the meeting of the Executive Committee of the Board on June 10th showed that the income to June 1st is in excess of that of June 1st, 1912, by \$14,800. This gain, while gratifying, is far from sufficient to provide for the increased obligations the Board has been compelled to assume during the year.

The total income to June 1st on account of the apportionment is \$899,773. In order to meet all appropriations and make good the present deficit the Board will need \$690,741 more before September 1st. A portion of this amount can be provided for by the application of the undesignated legacies at the disposal of the Board.

The committee made the following additions to the mission staff:

Mr. A. S. Keane, of the Episcopal Theological School, Cambridge, for evangelistic work in the district of Hankow.

Mr. O. E. Leiser, for educational work at Iolani School, Honolulu.

Mr. J. Randall Norton, University of Vermont, and Mr. L. E. Cook, Rutgers College, for educational work at St. John's University, Shanghai.

The resignation of Rev. S. F. Adam, who has been employed on the Porto Rico staff for the last four years, was accepted to date from September 1st.

In accordance with a mutual agreement between Bishop Aves and Bishop Knight, the Rev. H. G. Limric was transferred from the District of Mexico to one of the West India missions. Mr. Limric's post as archdeacon of the native work in Mexico was filled by the appointment of the Rev. Arthur H. Mellen of Tampico.

Provision was made for the retirement of Miss A. Theodora Wall, after fifteen years' service in the Japan mission.

For some time the officers of the Board have been preparing plans for the starting of an insurance fund through which the Board of Missions would be able to carry a portion of its own fire risks in various parts of the world, and thus save a considerable amount of money now expended annually in insurance premiums. The details of the plan were considered by the Executive Committee and recommended to the next meeting of the Board for consideration and final action.

Arrangements were made to purchase a plot of land in Wusih, China, in order to protect the mission compound. The \$600 required can, fortunately, be provided from the rental income of property owned by the Board in Shanghai.

Bishop Huntington was authorized to purchase land in Nanchang, the capital of the Province of Kiangsi, a city of fully half a million people. For several years work has been carried on in rented quarters. The \$3,500 needed for the purchase of the property was appropriated from the New China Fund.

The next meeting of the Committee is to be held on October 4th, immediately before the General Convention.



EVIDENCE of the efficiency of the Church's work in the schools of Africa is supplied by the fact that "not less than six men from heathenism, trained in our schools, have been elected from time to time to serve in the national legislature, besides those who have filled other prominent positions in the government, not to mention the many clergymen, catechists and teachers that have and are now serving the Church. The state is also indebted to the mission for some of its most efficient Americo-Liberian officials."

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Africa

AT the meeting of the Executive Committee on June 10th, at the request of Bishop Ferguson, the Rev. Francis W. Ellegor was employed in place of the Rev. A. F. March as teacher at Epiphany Hall, Cuttington.

Alaska

At the request of Bishop Rowe the following appointments were approved by the Executive Committee on June 10th:

The Rev. E. H. Moloney, of Pacific Grove, Cal., as Missionary at Fort Yukon.

Miss Rose Gertrude Holmes, of St. Mary's School, Faribault, Minn., as a nurse in the Good Samaritan Hospital, Valdez, in place of Miss L. J. Fast, who is to retire August 1st.

Mr. Charles W. Williams, on regular furlough, with his wife is to leave Chena, Alaska, about July 20th for the States.

Deaconess Bertha B. Mills left Philadelphia on May 20th *en route* to St. John's - in - the - Wilderness, Allakaket, and after visiting friends in the Middle West is to sail from Seattle by the steamer *City of Seattle* on July 12th.

Miss Rhea G. Pumphrey is to leave Washington on July 2d *en route* to Allakaket, and sail by the same steamer.

Canal Zone

At the meeting of the Executive Committee on June 10th the appointment by Bishop Knight of the Rev. H. R. Carson to act as Treasurer of the Panama Mission was approved.

Cuba

With the approval of Bishop Knight the resignation of the Rev. Andrew T. Sharpe was accepted by the Executive Committee to date from September 1st, 1913, with leave of absence from July 1st.

The Rev. Charles E. Snavely, returning to La Gloria after special leave of

absence, sailed from New York by the steamer *Curityba* on June 18th, for Nuevitas.

Haiti

The employment in the field of the Rev. Edouard G. C. Jones and Miss Marianne Jones was approved by the Executive Committee on June 10th, at the request of Bishop Knight.

Hankow

On February 17th the Rev. C. Fletcher Howe and the Rev. Theodore R. Ludlow were advanced to the priesthood.

At the meeting of the Board of Missions on May 15th the following appointments were approved, at the request of Bishop Roots:

The Rev. Walter Frank Hayward, Jr., a member of St. Jude's Church, Brooklyn, N. Y., General Theological Seminary, 1913.

The Rev. Edmund Lloyd Souder, a member of St. Paul's Church, Overbrook, Pa., General Theological Seminary, 1913.

Miss Julia Adeline Clark, a member of All Saints' Church, Pasadena, Cal.

Miss Ida Jean Morrison, of St. John, N. B.

Miss Martha Redwood Waddill, a member of Westover Church, Charles City County, Va.

At the request of Bishop Roots the Rev. Arthur Sobieski Kean, of the class of 1913 of the Episcopal Theological School, and a member of Ascension Church, Boston, was appointed by the Executive Committee on June 10th. He left Cambridge, Mass., on June 18th for the West.

Miss Helene Elizabeth Cooke, who had been appointed missionary in the District of Hankow, has withdrawn her acceptance of the appointment.

Dr. Mary V. Glenton, who returned by way of Europe, sailed from London by the steamer *Minnehaha* on May 10th and arrived at New York on the 19th.

The Rev. Edward Walker, of Penrith, England, arrived at Shanghai on April 27th and proceeded to Hankow.

Honolulu

At the request of Bishop Restarick the appointment of Mr. Oliver Edwin Leiser, of Spokane, Wash., was approved by the Executive Committee on June 10th.

Kyoto

Bishop Tucker, coming to the General Convention, with his wife and family, is to sail from Yokohama by the steamer *Empress of Russia* on July 24th.

The Rev. Dr. and Mrs. I. H. Correll, who sailed from Yokohama on May 10th, arrived at San Francisco on the 26th and proceeded to Clifton Springs, N. Y.

The Rev. J. Hubard Lloyd, returning because of the death of his father, sailed from Kobe on April 24th by the steamer *Persia*, arrived at San Francisco on May 12th, and reached his home in Virginia on the 18th.

The Rev. Louis Ashby Peatross, Virginia Theological Seminary 1913, and a member of the Church of the Ascension, Norfolk, left his home on June 25th to sail by the steamer *Chiyo Maru* on July 1st.

Miss Leila Bull, on furlough, sailed from Kobe by the steamer *Manchuria* on May 28th, arrived at San Francisco on June 16th, and proceeded to Lebanon Springs, N. Y.

Miss Georgiana Suthon, on regular furlough, left Kyoto on May 3d via Siberia.

Miss Helen Louise Tetlow, returning on regular furlough by way of Europe, sailed from Kobe on June 14th.

Mexico—Panama

At the meeting of the Executive Committee on June 10th, at the suggestion of the Bishop of Mexico, the resignation of the Rev. H. G. Limric as Archdea-

con of Mexico was accepted to date from July 1st, and approval was given to his transfer, temporarily, from Mexico to the Canal Zone. At the same meeting the Rev. A. H. Mellen, of Tampico, was appointed archdeacon in place of Mr. Limric.

Porto Rico

At the request of Bishop Knight the employment in the field of the Rev. Paul R. R. Reinhardt, General Theological Seminary 1913, who was ordained to the diaconate on May 18th, was approved by the Board of Missions at the meeting of May 15th.

At the meeting of the Executive Committee on June 10th, the resignation of the Rev. S. F. Adam, of Ponce, was accepted to date from August 31st, and the resignation of Mr. Juan Benitez of San Juan, was accepted to date from May 1st.

Shanghai

At the request of Bishop Graves the following appointments were approved by the Board of Missions on May 15th:

The Rev. Thomas Bowyer Campbell, a member of Christ Church, Richmond, Va., Virginia Theological Seminary 1913.

Mr. Charles Frederick Remer, a member of the Church of Our Saviour, Little Falls, Minn., who is at present at St. John's University, Shanghai.

Mr. Lester Emery Cook, Rutgers 1913, a member of St. Stephen's Church, Newark, N. J.

Miss Annie Brown, a member of St. Stephen's Church, Boston.

Miss Mary Althea Bremer, a member of All Saints' Church, Great Neck, N. Y.

Miss Louise Strong Hammond, a member of St. Luke's Church, Evanston, Ill.

Miss Elizabeth Stewart Chisholm, a member of Holy Trinity Church, Philadelphia.

At the meeting of the Executive Committee on June 10th the appointment of Mr. John Randall Norton, University

of Vermont 1913 and a member of St. Paul's Church, Burlington, Vt., was approved.

The Rev. Thomas K. Nelson, returning because of illness, sailed from Shanghai by the steamer *Siberia* on May 10th and arrived at Ellicott City, Md., on June 8th.

At the meeting of the Executive Committee on June 10th the resignation of Dr. Angie Martin Myers was accepted to date from April 26th. On that date she was married to Mr. Thomas Percival Thompson, United States vice-consul at Focchow.

The Philippines

Bishop Brent sailed from Liverpool by the steamer *Caronia* on May 24th and arrived at New York on the 31st.

At the request of Bishop Brent the appointment of the Rev. Stanley Searing Thompson, of Chicago, Ill., Virginia Theological Seminary 1913, was approved by the Board of Missions on May 15th.

Tokyo

Mrs. R. B. Teusler, returning because of the illness of one of her children, sailed from Yokohama by the steamer *Empress of Japan* on May 6th, arrived at Vancouver on the 18th and proceeded to Virginia a few days later.

Wuhu

Miss Sada C. Tomlinson, who was reappointed as a missionary at Anking at the meeting of the Executive Committee on Feb. 11th, 1913, left New York on June 12th and sailed from Vancouver by the steamer *Empress of Russia* on the 18th.



MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

The Church Missions House Staff

The President and Secretaries of the Board are always ready to consider and, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. G. W. Davenport, Danbury, Conn.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Street, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4653 No. Clark Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

China

SHANGHAI

C. S. F. Lincoln, M.D., of Shanghai.

Japan

TOKYO

Rev. P. C. Daito of Tokyo.

Work Among Negroes in the South

Rev. S. H. Bishop, Secretary, the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va. The Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.



ALL tourists visiting Wrangell, Alaska, are invited to make St. Philip's Church their headquarters. The priest in charge, Rev. H. P. Corser, will act as guide to the totem poles and different points of interest.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



IN PROCESS OF BUILDING

THE MARY JOSEPHINE HOOKER SCHOOL AS IT IS TO-DAY

By T. T. McKnight, Educational Principal

BING a missionary in a foreign field is a new thing to me, but as my childhood was spent in Mexico I have a lifelong affection for the people and understand their customs, their language and also their great need, and indeed I shall be glad to tell of the Mary Josephine Hooker School.

The new home of this old school is situated in Tacuba in the Federal District, about thirty minutes' ride on the tram from Mexico City. The Church has a valuable piece of land here, with sufficient room for additional buildings.

The building, as it is now, is attractive, comfortable and well built, but is only a third of the projected plant. And oh, how we are hoping and praying for money to build more! We are cramped for dormitory room, as we have had to take one of the rooms intended for a dormitory and use it as a temporary chapel. As to classrooms, we have none at all, and during school hours the classes are scattered from corridor to dining-room. The blackboards are



OUR TEMPORARY CHAPEL

peripatetic. We need everything in the way of school equipment, from classrooms to schoolbooks; although our hearts were made glad a few days ago by a telegram saying sixty new desks

had been shipped from New York and were in Vera Cruz.

I came out to the school on December 30 and by hard work was able to have the formal opening on the Epiphany, a most appropriate day, it seemed to me, to begin anew our mission school. This year there are two primary grades, two grammar grades and a normal and high school course. We expect to drop the primary grades next year and to have a commercial course. Bishop Aves is very anxious to have a domestic science department also, but again we are stopped for the lack of money. There are classes, however, in sewing, including cutting and fitting. We do some kitchen gardening on a very small scale. The girls do their own laundry work and all the housework except the cooking. Many of the children are entirely dependent on the Church for clothing, school supplies, etc.

Our staff consists of our chaplain, Miss Peters, house principal, with her helpers, and myself as educational principal, with three native teachers. Our desire is to make the school as much like a Christian home as possible. The girls are mostly from Church families, and at the Bishop's last visitation he confirmed a class of thirteen. I wish some of our Auxiliary friends could peep in at our chapel services and hear the enthusiastic responses and hearty singing. All the girls except two or three new ones



OUR KITCHEN GARDEN GIRLS AT WORK

can repeat every word of the catechism.

We would like to take more girls from the ranches and protect them from the bands of rebels that are terrorizing the poor, helpless people. One woman begged us with tears and prayers to keep her two daughters and save them from the bandits. But alas, we could not squeeze in another bed! It is especially the older girls that need our protection and influence. We are looking to our more fortunate friends in the home Church to help us. And if any one wants to know exactly what we most need, ask Bishop Aves!

CARING FOR THE SICK AT RED LAKE

By M. Beatrice Johnston

FROM the first of September until October 20 we were entirely without a physician, so that all the responsibility of caring for the sick and the dispensing of medicine fell to me. During that time I had one typhoid and two pneumonia cases.

Our day's work varies, some days busier than others. Today after a little housework I went to the school to give my two boys with pneumonia their morn-

ing bath, take their temperatures, change the bed linen, and do all the little necessities that have to be done in a sickroom. After lunch we treated eyes diseased with trachoma; then the doctor and I started on an eight-mile drive to give a woman a treatment. On our way back we were called in to see a woman dying of tuberculosis. As we were leaving the mother of the young woman followed us to the buggy and told me to ask

the doctor about her daughter's condition. What a heartrending sight it was to see the grief on the poor mother's face when the doctor's answer was that her daughter would never be well again!

We did not reach the agency until

seven o'clock, as the team we had were not the best. After tea I started to the village for the mail, which comes once a day. Then off again to massage a sprained ankle. That was that day's work.

SOME METHODS IN THE OLYMPIA BRANCH

By E. H. Maynard, Secretary

OUR president has called a special meeting of the officers, and as the majority are in Seattle, we go there to the house of our recording secretary. The papers about the Foreign Missionaries' Insurance Fund and the circular letter have been printed and are to be distributed among the branches, so that the delegates will have time to think over the various items and be ready for intelligent action.

At our annual meeting we have a new plan for luncheon, in order to save time and to allow the workers an opportunity of being present at the meeting. It was an experiment, but proved a successful one. It was a sort of buffet lunch, the tables being formed in a hollow square in the centre of the parish house hall, and the guests being served from them. The experienced ones said it was the most quickly served luncheon they had seen.

In Seattle they have a May Day silver social at which their winter's work is shown. Everything was very nice, and fine additions were made

afterwards. Their self-denial box procured a handsome brass altar desk which was given to a struggling mission of the diocese. The Seattle "self-denial" fund is always given to a mission in some such permanent form. A committee meets on two or three occasions before Lent to prepare the work, and during Lent the attendance runs from sixty to eighty or ninety. They begin their day with the Holy Communion.

The Tacoma branch begins with the Litany and has the prayers for missions when the business meeting is called at 2 p. m., and we have solved one problem about work and reading in a very simple way by having hand work done while the reading is going on. Everything is arranged beforehand, so there shall be no interruption, and unless there is someone very *extra-special* to speak, the workers work on, and everybody is satisfied.

We are very pleased about our United Offering fund. We aimed at a thousand dollars, and are beginning to hope that it will be more.

ONE ANSWER TO A QUESTION

SOME one has asked, "Are your Auxiliary meetings dull?" and the request for help prompts me to write of our experience.

To me, as to your correspondent, "the cause itself" seems sufficient to bring women to the meetings and to make them give and work, but experience teaches that many women in the Church know nothing about missions, and the meetings must be made attractive to them.

Our Auxiliary is fifteen years old, and I was one of the original members. When I was made president, six years ago, there were twelve members (women who paid the monthly dues), and three or four attended the monthly meetings. Evidently something must be done if we were to survive. I determined to try to make our meetings as interesting and important to the women of the parish as the meetings of the woman's club were to the women of the city. This

meant that the business must be done in accordance with the rules governing business bodies. The programme must be instructive and interesting, and, above all, a deep, spiritual atmosphere must prevail.

We had always had readings from *THE SPIRIT OF MISSIONS*, but at the next meeting after my election, I gave each member present a typewritten programme on such topics as "The United Offering," "The Apportionment," etc., which all need to know about. I also sent a circular letter to each member not in the habit of attending, asking her presence at future meetings. Immediately the attendance began slowly to improve, then new members came in. The apportionment was to be given in February, and I made that month's a special meeting. Fourteen women were present. The president briefly explained the apportionment, then a member read "How a church in Syracuse raised its apportionment," and another member read "How the Tanana Indians gave their offering," after which each woman handed in her contribution, and in about five minutes the whole sum was raised. The president gave each woman two leaflets to take home, "What is the apportionment?" and "How Jump-off raised its apportionment." A social hour followed, at which tea and wafers were served. At the close of this meeting we had seventeen members.

My plan is to open the meeting with one or two missionary collects and the Lord's Prayer. Then we have a business meeting, as brief as possible, for our object is to learn about the great cause for which we are working. The

business finished, we take up the subject for the day. For the last five years we have had printed programmes. Last year we learned of "Women Missionaries," and this year I am preparing a programme based on "The Conquest of the Continent."

I try to have every woman in the branch take part once a year. If a woman can read an article at home and give the story in her own words, I prefer she should, but if she prefers, she reads the article; thus each uses her own special gift. The meeting is closed by a collect referring to the subject we have just studied. Once a year we have a public meeting, followed by a social hour with light refreshments.

There are certain points the leader should observe. She should be full of interest herself. She should avoid monotony, vary the collects as often as possible, and, for this purpose, paste or write in a blank book any collects suitable for missionary meetings and use them. A leader should never complain, never scold, never be dictatorial—she is the servant of the society—never exhort, never discourage, but encourage by word and deed. Let each one feel you are her true friend. Having tried to pursue this course last year, we had twenty-seven members in the Auxiliary from a communicant list of one hundred and twenty men and women, and the members testify by word and attendance that the meetings are interesting.

Question

With such a measure of success, what may we do next to reach the other women of the parish?

THE WEST TEXAS EDUCATIONAL SECRETARY ON THE UNITED OFFERING

N. B.—There is no part of Auxiliary work in which it would not be well for every Diocesan Officer to take an intelligent interest.

I AM surprised to find how many people know nothing of the United Offering. I was talking it over

with our custodian, and asked her if one could get a list of the workers sent out by this gift. Of course, it might be

too much trouble to get this, but my thought was that people might give more lovingly, more prayerfully, if they knew something more of the workers and the work they were doing. The article from Miss Stewart in China, on "The Flag," will possibly illustrate. If Miss Stewart were sent out by the United Offering, and that article were read in an Auxiliary meeting, every owner of a little blue box would surely be thankful that she had even in a tiny way helped send Miss Stewart. So I wondered if each diocesan secretary had a list, and she in turn gave each parish custodian a list, would not we each become more interested? I may be making an utterly impracticable suggestion; I am not really sending it, but thinking of methods.

The United Offering is not in my

part of the work, for at present I am reading and thinking "Japan"; but I would love to see the interest in it spread until every woman had a blue box. The possibilities are wonderful.

A list of the United Offering missionaries by themselves has been printed from time to time, and we have been asked for it by many others besides the Educational Secretary in West Texas. The changes, which occur rather frequently, especially in the domestic field, make it difficult to furnish a list that shall be absolutely accurate when it comes into the hands of the Auxiliary members, but we have it in leaflet form and those interested in the United Offering can call for it, asking for United Offering No. 13.

WHAT THE TRIENNIAL OF THE WOMAN'S AUXILIARY WILL OFFER TO ITS MEMBERS

WHILE the General Convention of the Church will be sitting in New York next October, and, with many meetings of Church societies and committees, will afford great and varied opportunities for all our people to acquaint themselves with the Church's work and advance along many lines, the Woman's Auxiliary to the Board of Missions has its own special plans for the benefit of its members and of all other women interested. A preliminary programme is given here, and the Secretary will gladly receive at the Church Missions House the addresses of any who hope to avail themselves of the occasion, and who have not already sent her their names.

From Tuesday, October 7, through Tuesday, October 21, the headquarters of the Woman's Auxiliary will be in the parish house of St. Michael's Church, Amsterdam avenue and 99th street, one-half a mile, on the same avenue, south of the Cathedral grounds, where many

of the special services will be held and the General Convention will meet. Cars run direct from one point to the other. At these headquarters the New York Branch of the Woman's Auxiliary has also provided accommodations for various societies of women in the Church, as the Church Periodical Club, the Girls' Friendly Society, Daughters of the King, St. Barnabas' Guild, etc.

The following dates and plans please keep for reference, and so far as possible, by full and interested attendance help us to make these plans a reality that shall work great future good for us all.

October 7, Tuesday—From 3 to 3.45 p. m., come to headquarters prepared to register by dioceses, giving office in the Auxiliary and New York address.

At 4 p. m., assemble in St. Michael's Church for a Quiet Hour in preparation for our Triennial, the service to be conducted by Bishop Lloyd.

October 8, Wednesday (and all succeeding days) 7.30 a. m.—Holy Communion will be celebrated at the Cathedral of St. John the Divine, 113th Street and

Amsterdam Avenue, at St. Michael's and in many other churches of the city. October 8, Wednesday, 10 a. m.—The opening service of General Convention will be held in the Cathedral. This service is for the bishops and members of the House of Clerical and Lay Deputies, and the Bishop of Massachusetts is the appointed preacher. On account of lack of space, besides the members of General Convention, only such persons can attend as have received cards of admission from the General Convention Committee.

October 8, Wednesday, 3 p. m.—In auditorium of St. Michael's parish house the business meeting of the Woman's Auxiliary will be held. In the business of this meeting only five members chosen in each diocesan branch are eligible to take part. This is a time when other members may find it of great interest to attend the opening session of General Convention, at the Synod Hall, on the Cathedral grounds.

October 9, Thursday, 10 a. m.—The Triennial Service of the Woman's Auxiliary will be held in the cathedral, the Bishop of New York celebrating the Holy Communion, assisted by the president and secretaries of the Board of Missions, and the secretaries of the Missionary Departments, together with the dean of the cathedral. At this service the Triennial United Offering will be presented, the sum from each diocese being gathered into one check, and placed in an envelope marked with the name of the diocese, Woman's Auxiliary \$...., Junior Department (of which Babies' Branch \$....) \$....; total, \$.... This service is open to all members of the Woman's Auxiliary without cards of admission.

October 9, Thursday, 2.30 p. m.—At Carnegie Hall, 57th St. and 7th Ave., the Triennial Mass Meeting of the Woman's Auxiliary will be held. The Bishop of New York is expected to welcome the Auxiliary to his diocese, addresses will be made and the sum of the United Offering announced. A choir of two hundred and fifty women, with organ and cornets, will lead the singing. In Carnegie Hall, beside the platform, are sixty-two boxes, seating five hundred and twelve persons, and two thousand two hundred and fifty-five other seats. There will be no cards of admission to the seats in the orchestra, dress circle and balcony, but to insure the boxes being occupied by a representative company of people a plan is being made by which members of the Second Missionary Department shall en-

tertain in the boxes representatives from the seven other missionary departments, that so surely no distant branch shall miss having a member especially provided for at this meeting. For all others who may wish to be present, as at the morning's service, we must recommend an early attendance in order to secure a place.

October 10, Friday, 9.30-10.45—With Friday morning begins in St. Michael's parish house our school for the study of missions, under the leadership of Miss Lindley. Teachers for twenty normal classes will be provided. Sessions—Friday and Saturday, October 10 and 11; Tuesday, Wednesday, Thursday, Friday and Saturday, October 14, 15, 16, 17, 18. Subjects: Mission Study in the Bible and the new China text books. Those who have not already done so are asked to notify us as soon as possible which class they will join.

Friday is missionary day in General Convention, and after the introductory lesson this day is left free, that members of the Auxiliary may visit the Synod Hall and listen to missionary reports. In case there should not be room for all, the headquarters will be open for informal gatherings, and it is hoped that the time will be used in making acquaintance and exchanging Auxiliary experiences.

October 11, Saturday, 9.30-10.45—Mission study classes; 11-12, an introduction of visitors and missionaries. At this time we hope to present to the Auxiliary representatives of the women's missionary committees and societies of England, Scotland and Canada, and to make known a large number of our missionaries from fields at home and abroad. All missionaries expecting to be in New York we hope will attend this session, and will notify the Secretary of the Auxiliary as soon as possible of their intention to do so.

12 m.—Noonday prayers.

October 13, Monday—The study classes will be omitted.

A. m. and p. m.—Adjourned business sessions of chosen representatives. This will afford another opportunity for other members of the Woman's Auxiliary to visit the sessions of General Convention.

8.30 p. m.—On this evening there will be held six drawing-room meetings, to which personal invitations from the hostesses will be sent. Three speakers, two bishops and a layman, have been invited to each of these meetings, and it is hoped that at each one the at-

tendance may be representative of the whole Auxiliary. To each meeting Auxiliary members with their escorts are invited, together with a certain number of friends of the hostess, and it is hoped that each occasion may prove pleasant socially and be valuable from its personal character and missionary interest.

October 14. Tuesday, 9.30-10.45—Mission study classes.

11-12 m.—On this day will begin the conference classes on the Woman's Auxiliary and its Junior Department at St. Michael's parish house, which all members of the Woman's Auxiliary and its Junior Department are eligible to attend. These conferences will continue throughout the week, and be held sometimes of women and Juniors jointly, sometimes separately.

12 m.—Noonday prayers.

12.10-12.50—Two missionary talks, of twenty minutes each, from speakers representing work in the domestic and foreign missionary fields.

October 15, Wednesday, 7.30 a. m.—Holy Communion; 9.30-10.45, Mission study classes; 11-12, Auxiliary conference class; 12 m, Noonday prayers; 12.10-12.50 p. m., Missionary talks.

October 16, Thursday, 7.30 a. m.—Holy Communion; 9.30-10.45, Mission study classes; 11-12, Conference class; 12 m., Noonday prayers; 12.10-12.50 p. m., Missionary talks.

October 17, Friday, 7.30 a. m.—Holy Communion; 9.30-10.45, Mission study classes; 11-12, Auxiliary conference class; 12 m., Noonday prayers; 12.10-12.50 p. m., Missionary talks.

October 18, Saturday, 7.30 a. m.—Holy Communion; 9.30-10.45, Study classes; 11-12, Auxiliary conference class; 12 m., Noonday prayers.

October 20, Monday, 7.30 a. m.—Holy Communion; 10-11.15, Auxiliary conference class; 11.20-12, Bible instruction; 12 m., Noonday prayers; 12.10-12.50 p. m., Missionary talks.

October 21, Tuesday, 7.30 a. m.—Holy Communion; 10-11 a. m., A Review of the Triennial; What the Missionary thinks, What the Auxiliary Officers think, What the Auxiliary Secretaries think; 12 m., Noonday prayers; 12.15 p. m., Parting Words.

We have sketched here the plans of the Woman's Auxiliary to the Board of Missions. The afternoons have been left free for attendance at sessions of General Convention, and the evenings for the

great mass meetings for Missions, Social Service, etc. The programme issued by the General Convention Committee will give a full list of such gatherings and can be had at Auxiliary headquarters, and it will include also the notices of meetings arranged for by the various women's societies in which many members of the Auxiliary are also interested.

If any further information is desired, please write the Secretary, and all inquiries will be answered by her or the New York committee having Triennial preparations in charge.

NOTES

If you have not reported your intention of attending the Triennial, do so now, and also tell which study class you will join.

Every missionary expecting to be in New York on Saturday, October 11, please notify the Secretary of the Woman's Auxiliary.

Members of the Auxiliary visiting New York for the Triennial and desiring to have information about hotels, please apply to Mrs. George F. Clover, 30 Morningside Drive, chairman of the New York Auxiliary Committee on Hotels and Boarding Houses.

Badges. On registration at headquarters, members of the Auxiliary may provide themselves with badges of purple ribbon $1\frac{1}{2}$ by $3\frac{1}{2}$ inches, by which they will be recognized while in New York.

* * *

WHAT I CAN DO IN THREE MONTHS

I can pray daily that the United Offering may be a *great offering* of means and of life.

I can give something towards it every day (or week).

I can tell some new person about it each week (or month), and try to gain their help.

Shall I resolve to do this?

THE JUNIOR PAGE

SUMMER CONFERENCES

IT is almost too late to say much about summer conferences, but it is delightful to report that at this time the promise of large delegations is very bright. We shall surely keep up our good record at Silver Bay, and it seems as if a good number would be at Blue Ridge and the Cathedral Conference in New York when this number of the *SPRIT OF MISSIONS* comes out. Lake Geneva is later, so we can still urge those in the Middle West to do all they can to get a large delegation for that. The present indications are good for that one, too. It is almost impossible to overstate the possible results from large attendance at these conferences.

ANSWERING LETTERS

AT the request of some of the Junior leaders a special Junior report is printed each year, and in order to make this report a set of questions is sent to each diocesan branch. This year, on March 22, such a list was sent to eighty branches. At the end of May answers have been received from twenty-five. It is difficult, if not almost impossible, to make a report of the Junior work when all we know about it is as it is done in twenty-five dioceses. So may we ask the Junior leads: Do you want a report? Do you want your branch included? If you do will you send in the answers at once?

And while we are grumbling, suppose we speak of another matter—the answers (?) to requests made on this Junior page. For instance on the Junior page for March a request was made of all officers who had made visits outside their own dioceses, and the answers received are—none! We are all anxious to help in all possible ways and one way is by telling what is done, so that others may get suggestions. This page exists for that purpose. Please use it and *please answer questions!*

THE USE OF MISSIONARY PLAYS

SOMETIMES we wonder if the Juniors are going into the dramatic business! The demand for plays grows all the time. Below we give the notice of a play for Lent by one of the Western Massachusetts Junior branches. We must see that these plays are educational and that they are given in the right spirit, for then surely they will be worth while. Given as these were by a branch in the Newark Diocese they can be a help in many ways.

An Ideal Reached

For many years the Junior Auxiliary to the Board of Missions has tried to pay its apportionment as well as to fill and send its missionary boxes. For the first time we are able to pay the apportionment of twenty-five dollars, and a greater cause of gratitude is that the money came through the offerings of the two missionary mystery plays given this winter. The plays themselves were an offering of service, and it would be hard to measure their teaching value. Nor did the plays interfere with the boxes, for several were sent during the winter.

A MISSIONARY PLAY

AT a BRANCH of the Juniors wishes to rent a typewritten play, together with a part of the costumes necessary. The play is founded partly upon Miss Newbold's book, and partly arranged from other sources. It could be used for a garden party. Terms and particulars can be had from Mrs. C. E. Heywood, 1226 Northampton street, Holyoke, Massachusetts. The rental fee will be given to General Missions.

QUESTIONS FOR JUNIORS

HAVE you the best Junior leader that ever was?

If God wants her there, will you spare her to the mission field?

Then you would be making a great contribution to the United Offering, would you not?

EDUCATIONAL DEPARTMENT

PLANS FOR 1913-14

THE China course for next year, as has already been announced, will be as follows: The text-book is *The Emergency in China* by Dr. Pott of St. John's, Shanghai, and is now on sale. Price 35c. paper, 50c. cloth, plus 7 and 9 cents for postage on each respectively.

THE manuscript of Dr. Jeffery's *Life of Bishop Ingle* goes to press this week and should be ready for sale not later than August 1st. It will be a delightful book, giving one a surprising amount of information about Chinese characteristics and customs. The book will in a measure take the place of *Japanese Girls and Women* of last year's course, and will also supply the personal element contained in *They That Sat in Darkness*.

DR. POTT's enlarged *History of China* also goes to press this week. It is intended for teachers particularly, in order that they may have some historic background upon which to draw as they teach. It should not be used for a text book in mission study classes.

THE *History of the Church in China*, the first part of which has been written by the Educational Secretary and the second part of which is being written by the Rev. Arthur M. Sherman, of Hankow, should be on sale not later than September 1st. This will be an indispensable companion piece to the text book itself, as the latter treats of missions in general and not specifically from the Church point of view.

THE manuscript of the book on *Institutional work of the Church in China* is expected daily. This has been pre-

pared with great care by the Rev. G. F. Mosher of Wusih, and will give us for the first time an authoritative statement of the various phases of institutional work being conducted by the Church in China.

THE exact retail prices of the above books has not been given for the simple reason that we sell them practically at cost price, and we do not know yet what they will cost. It can be said, however, that they will all be sold together with *Helps for leaders*, a copy of the China reports, and a new map which has just been made, in the two dollar library.

THE GENERAL CONVENTION exposition is being pushed vigorously and a contract has just been let for a temporary building thirty by eighty feet, in which to house it. Each day new features are being added and it should be very helpful and successful.

THE librarian has made an arrangement whereby special packages for summer reading are being put up. This is a good plan. Take advantage of it.

A MYSTERY play on China for the young people is now being written by Miss Albee of Massachusetts. This should be ready early in September.

WE have just received the new edition of the Japan Post Card sets, and are expecting every moment the new China sets.

THE exact statistics in regard to the number of classes taught during the past year have not yet been compiled. They should be out shortly.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1912, to May 1st, 1913.

DIOCESE OR MISSIONARY DISTRICT	Appportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to May 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Appportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to May 1st, 1913
Department I			Department IV		
Connecticut.....	\$ 56,680	\$ 28,830.24	Alabama.....	\$ 7,555	\$ 2,087.35
Maine.....	5,014	1,768.98	Atlanta.....	4,720	1,833.07
Massachusetts.....	74,250	51,490.30	East Carolina.....	3,600	2,750.28
New Hampshire.....	5,465	2,273.58	Florida.....	4,442	2,282.44
Rhode Island.....	18,286	10,134.03	Georgia.....	4,054	1,722.10
Vermont.....	4,604	2,709.83	Kentucky.....	7,633	4,526.52
W. Massachusetts.....	13,426	9,515.76	Lexington.....	2,340	1,091.21
	\$ 177,725	\$106,722.72	Louisiana.....	7,813	3,566.46
Department II			Mississippi.....	4,813	2,424.20
Albany.....	\$ 26,043	\$ 9,987.51	North Carolina.....	5,175	4,296.05
Central New York.....	21,208	11,268.74	South Carolina.....	7,194	5,539.57
Long Island.....	63,597	19,288.50	Tennessee.....	6,944	3,022.70
Newark.....	40,050	22,667.44	Asheville.....	2,503	1,238.43
New Jersey.....	25,860	15,507.04	Southern Florida.....	1,869	715.56
New York.....	266,650	145,416.03		\$ 70,655	\$ 37,095.94
W. New York.....	25,643	11,521.77			
Porto Rico.....	189	64.11			
	\$ 469,210	\$235,721.14	Department V		
Department III			Chicago.....	\$ 45,327	\$ 13,242.13
Bethlehem.....	\$ 16,049	\$ 9,824.82	Fond du Lac.....	3,635	950.99
Delaware.....	4,951	2,764.98	Indianapolis.....	4,494	2,366.00
Easton.....	2,566	1,120.24	Marquette.....	2,060	654.47
Erie.....	5,328	2,435.31	Michigan.....	16,399	9,444.06
Harrisburg.....	10,462	2,893.57	Michigan City.....	2,501	545.66
Maryland.....	29,053	12,003.56	Milwaukee.....	14,460	3,189.99
Pennsylvania.....	157,970	96,248.51	Ohio.....	26,017	9,758.76
Pittsburgh.....	28,587	7,281.40	Quincy.....	2,352	1,282.91
Southern Virginia.....	15,601	7,725.03	Southern Ohio.....	13,990	7,004.61
Virginia.....	14,600	11,461.65	Springfield.....	3,158	495.59
Washington.....	21,613	12,918.75	W. Michigan.....	5,687	2,311.52
West Virginia.....	6,415	4,460.75			
	\$ 313,195	\$171,138.57		\$ 140,080	\$ 51,216.69

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to May 1st, 1913	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1912-13	Amount received from September 1st, 1912, to May 1st, 1913
Department VI					
Colorado.....	\$ 10,410	\$ 1,780.04	California.....	\$ 10,997	\$ 3,814.64
Duluth.....	2,943	1,460.85	Los Angeles.....	11,672	3,639.82
Iowa.....	8,415	1,732.40	Olympia.....	4,470	1,323.00
Minnesota.....	13,052	4,624.01	Oregon.....	3,402	1,645.18
Montana.....	4,362	2,764.76	Sacramento.....	2,532	1,107.93
Nebraska.....	5,007	1,578.95	Alaska.....	1,000	1,698.45
Kearney.....	1,780	970.61	Arizona.....	818	536.30
North Dakota.....	1,715	1,736.48	Eastern Oregon.....	664	349.34
South Dakota.....	3,300	3,143.40	Honolulu.....	1,900	1,501.01
Western Colorado.....	610	329.33	Idaho.....	1,389	1,118.95
Wyoming.....	1,501	1,077.16	Nevada.....	1,003	805.31
	\$ 53,095	\$ 21,197.99	San Joaquin.....	1,028	716.39
			Spokane.....	1,777	948.85
			The Philippines.....	500	224.35
			Utah.....	889	318.56
				\$ 44,041	\$ 19,748.08
Department VII					
Arkansas.....	\$ 3,421	\$ 1,162.80	Africa.....	\$ 420	\$ 379.50
Dallas.....	2,439	1,306.25	Brazil.....	250	188.17
Kansas.....	3,955	1,718.22	Canal Zone.....	.....	182.00
Kansas City.....	6,172	2,621.27	Cuba.....	840	288.60
Missouri.....	13,574	5,772.31	Greece.....	.....	.....
Texas.....	5,250	3,858.04	Haiti.....	.....	.....
West Texas.....	1,975	1,347.67	Hankow.....	250	.....
Eastern Oklahoma.....	941	681.74	Kyoto.....	160	.....
New Mexico.....	964	616.64	Mexico.....	420	52.50
North Texas.....	298	355.88	Shanghai.....	250	.....
Oklahoma.....	1,110	520.75	Tokyo.....	330	.....
Salina.....	940	697.00	Wuhu.....	.....	.....
	\$ 41,039	\$ 20,658.57	European Churches.....	1,680	564.88
			Foreign Miscell.....	.....	84.07
				\$ 4,600	\$ 1,739.72
			Total.....	\$ 1,313,670	See Note

NOTE.—This total would be \$665,084.40, but the increase shown has largely occurred since Easter, March 23d, and is mainly due of course to Easter occurring two weeks earlier this year than last, thus bringing earlier receipts. Allowing for the excess increase of those two weeks, the net increase in offerings from September 1st to May 1st, instead of \$77,726.78, is \$14,037.74. Of course the figures of every diocese show a temporary increase in figures for the same reason.

OFFERINGS TO PAY APPROPRIATIONS

Source	To May 1, 1913	To May 1, 1912	Increase	Decrease
1. From congregations.....	\$435,466.72	\$413,752.77	\$21,713.95	.....
2. From individuals.....	35,901.04	36,905.78	.....	\$ 1,004.74
3. From Sunday-schools.....	128,141.33	67,732.70	60,408.63	.....
4. From Woman's Auxiliary.....	65,575.31	69,066.37	.....	3,491.06
5. From interest.....	50,141.95	46,262.76	3,879.19	.....
6. Miscellaneous items.....	2,830.42	2,386.99	443.43	.....
Total.....	\$718,056.77	\$636,107.37	\$81,949.40	.....
7. Woman's Auxiliary United Offering.....	48,000.00	48,000.00	.....	.....
Total.....	\$766,056.77	\$684,107.37	\$81,949.40	.....

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1912, TO AUGUST 31ST, 1913

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,388,727.74
2. To replace Reserve Funds temporarily used for the current work.....	197,633.12
Total.....	\$1,586,360.86
Total receipts to date applicable on appropriations.....	766,056.77
Amount needed before August 31st, 1913.....	\$820,304.09

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